THE

APPENDIX

TO THE

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Art. I.—*Le Duc de Lauzun, &c.*

The Duke de Lauzun, in Continuation of the History of the Duchess de la Valliere. By Mad. de Genlis. 2 *Toms.* 12*mo.* Paris. Reprinted at London. Dulau. 1808.

WE have been accustomed to pride ourselves on our superiority to the French in historical composition. It is true they have no Hume, no Robertson, no Gibbon; neither have they a Guicciardini or a Davila like the Italians, a Thucydides or Herodotus, a Livy or a Sallust, like the Greeks and Romans. Nevertheless, in the most essential points of history, it is a fact that they are more fortunate than any other nation, ancient or modern. Their inexhaustible stores of anecdotes and memoirs, furnish a more accurate knowledge of human nature, a more correct delineation of characters and manners, a greater variety of rational entertainment as well as instruction, than can be extracted from the writings of any other historians, however eloquent, or however profound.

No period in the annals of man has ever been illustrated so completely, for the benefit of succeeding ages, as the reign of Louis the fourteenth, a period of the utmost importance in itself, and abounding with every material to satisfy a natural and laudable curiosity. Amusement is the principal end of fiction, that of history, instruction. But here the purposes of history and fiction are most intimately blended; and, as we had occasion to observe some time ago, that to the lovers of romance, the *true* chronicles of Froissart, may supersede even in matters of wonder and novelty, the *dreams* of Amadis or of Palmerin; in like manner our most determined novel-readers will find their account in transferring to Madame de Mainte-

non and de Sevignè, to Mademoiselle, to Mad. de Motteville and de Remours, to Le Fare, to Guy Joli, to St Simon, la Rochefoucauld, and a hundred others, the time which they now waste on the productions of the Minerva press.

Nevertheless, so it is,

L' homme est de glace aux veritès,
Il est de feu pour le mensonge;

and, that being the case, Madame de Genlis is, perhaps, right in indulging the weakness of human nature, and dressing out with the embellishments of fiction, what ought to be sufficiently attractive in the nakedness of truth.

Without pretending to be wiser than most young ladies of our acquaintance, we will freely confess, however, that a relation of events, if at all interesting in themselves, comes to our ears with a great additional interest, when we can believe they really took place in every particular just as they are recorded. At the same time we are conscious of doing ourselves injustice, by advancing such an unfashionable opinion, without asserting our motives for adopting it. We will, therefore, briefly sketch the extraordinary life of Lauzun as it *really* passed; and then compare it with the varnished picture given us by Mad. de Genlis.

Antonin de Caumont, Marquis de Péguilhem, and afterwards Count De Lauzun, a younger brother of good family, but of no fortune, came to Paris in early youth, with those moderate hopes of advancement, which any person in his situation may form without any extravagance of self-love or vanity. On his introduction at court, his qualifications of person and manner, recommended him to the notice of his sovereign, who was nearly his equal in age; and good sense or good fortune, instructed him to make the best use of the advantage he had obtained. He was successively invested with different offices about the king's person; and Louis, whose disposition tinctured with romance, inclined him to seek for, what few princes have ever found, real friendship from his favourites, and true affection from his mistresses, selected the Count de Lauzun for the participation of his most unreserved confidence.

Voltaire says, that the king was always unhappy in his choice; for that 'of the two men in whom he reposed the greatest confidence, the one betrayed him basely, and the other abused his favour.' The first was the Marquis des Vardes, the second Lauzun. 'Deceived in both,' adds the historian, 'the king used to say, that he had looked for friends, but found only men of intrigue.'

We fear that what Voltaire says, is too well founded on fact; and that these few words are sufficient to introduce us behind

the curtain, under whose splendid covering Mad. de Genlis represents her hero as the most valiant, the most generous, the most faithful, and, except in matters of gallantry, (but those she seems to consider as fort peu de chose) the most perfect of his sex.

The real character of Lauzun, may be discovered by the least penetration, even through those artificial colours with which in this romance it is so richly illuminated. He was an accomplished courtier, a man of unbounded ambition, of great taste for magnificence, of no principle, and of no constancy. He was profligate in his own amours, and did not disdain to be subservient to those of his prince. The duchess de la Valliere presents only one instance, but leaves us no room to doubt of many others, in which he displayed his eminence in the illustrious profession of Pandarus of Troy.

Mademoiselle de Montpensier, the proud grandaughter of Henry the fourth, who had refused many sovereign princes, and through life maintained the most exalted contempt for the allurements of love, and for every softer feeling, cast her eyes at the age of 43 on the Count de Lauzun, then colonel-general of dragoons and in the zenith of his favour at court. She demanded and obtained permission to marry him; and so entirely was her proud heart overwhelmed in the torrent of passion, that on the day previous to that appointed for the solemnization of the nuptials, she made over to him by a deed of gift, all her immense wealth, computed at 20,000,000 of livres, together with four duchies, a county, a principality, and the palace of the Luxembourg.

So sudden an elevation is almost unparalleled in history. He who yesterday was but the representative of a poor lordship in a distant province, found himself to-day the owner of the most splendid inheritances of the house of Bourbon. During one day only, Mademoiselle enjoyed the satisfaction of hearing her favourite addressed by the envied title of 'Monsieur le Duc de Montpensier.'

On this occasion, Mad. de Genlis has quoted a letter of Mad. de Sevignè which is perhaps more entertaining than any part of her own romance.

'I am now going to tell you,' she writes in a letter to M. de Coulanges, 'a thing the most surprising, the most marvellous, the most miraculous, the most *triomphante*, the most confounding, the most unheard-of, the most singular, the most extraordinary, the most incredible, the most unexpected, the most *grande*, the most *petite*, the most rare, the most common, the most éclatante, the most secret (until this very day) the most brilliant, the most enviable. A thing, which we cannot believe even at Paris; how then will you believe it in the country? A thing, which is to be

done next Sunday, when those who see it will not believe their eyes, and which, after all will not perhaps be done on Monday, I cannot tell you—guess—' after a few pleasantries she proceeds ' Well! I must tell it you, then. Monsieur de Lauzun is going to be married next Sunday at the Louvre: guess to whom—I give you four guesses—I give you six—I give you a hundred. Well, says Madame de Coulanges, it is very puzzling—'Tis Madame de la Valliere—Not a bit of it—'Tis Mademoiselle de Retz, then—nothing like it; you are mere country-folks—I confess it, say you, we are very simple indeed—'Tis Mademoiselle de Creguy—You are not at all nearer. I must tell it you after all, then. He is going to be married, next Sunday, at the Louvre, with the King's permission, to Mademoiselle * * * * Mademoiselle, the great Mademoiselle, Mademoiselle daughter of the late Monsieur, Mademoiselle grand-daughter of Henry the fourth, Mademoiselle d'Eu, Mademoiselle de Dombes, Mademoiselle de Montpensier, Mademoiselle d'Orleans, Mademoiselle cousin german to the king, Mademoiselle, the only alliance worthy of Monsieur. Is not this a fine subject to write about?'

Meanwhile the princes of the blood, the ministers, and courtiers, were at work unseen. The king retracted his words and forbad the marriage. ' He had written,' says Voltaire ' to foreign courts to declare it, and now he wrote to signify that it was broken off. He had been blamed for permitting; and now he was blamed for forbidding it.' Thus the playful prediction of Mad. de Sevigné ' which is to be done on Sunday, and yet perhaps will remain undone on Monday,' was literally accomplished.

They were privately married, notwithstanding; and on the manner in which this was performed a great deal depends. Voltaire says that Lauzun contracted this marriage in the face of a promise he made his master to the contrary. Mad. de Genlis represents it as an act obliquely countenanced and even *suggested* by the king himself. We are inclined to suspect that the lady who asserts this part of her work to be strictly historical, drew her facts from the very questionable source of some memoirs fabricated in Holland. She has availed herself, in like manner, of the imputation cast by certain writers on the Marchioness de Montespan as the authoress of his subsequent imprisonment, an imputation which Voltaire shews to be entitled to no sort of credit.

The probability seems to be that, in marrying Mademoiselle, he acted, directly and intentionally, against the positive orders of the king and in violation of his own solemn promise; and, in that case, however we may sympathise with a man who finds himself suddenly hurled from the loftiest pinnacle of his ambition into the gloomy abyss of a dungeon, by the very

hand which had contributed to his advancement, we shall have no cause to wonder that a despotic tyrant chose to vindicate his slighted authority by a ten years imprisonment in the fortress of Pignerol.

If Madame de Montespan ought to be acquitted of the share in his downfal which is ascribed to her by Mad. de Genlis, she still remains obnoxious to the censure of having wheedled the unhappy captive out of all the vast possessions assigned to him by the generosity of his princess, (which she persuaded the king to confer on her son the duke du Maine), under the false hope of liberty which she was either unable or unwilling to realize.

At length, however, Louis himself relented; Lauzun was recalled, his hereditary county erected into a duchy as a recompense for his losses, and himself restored to the confidence of his prince. He was afterwards employed successively in an embassy to the court of James the second, whose queen he had the melancholy honour of escorting, on her flight from England to Paris; and promoted to the command of an army destined for the conquest of Ireland, in which office he displayed no talents, and acquired no honour. From that period he gradually sunk into neglect and obscurity, and died, in an extreme old age and quite forgotten, 'as it generally happens,' says Voltaire, 'to all those who have experienced great changes of fortune, without having performed any distinguished actions.'

Such is the *history* of Lauzun, so eventful and so uncommon in itself as (in our opinion) to stand in very little need of the embellishments of *romance*, if for the sake of amusement only. But, independent of our rooted dislike to that dangerous species of composition which blends truth with fiction in such a manner as to confound our knowledge of past events, Madame de Genlis has far from improved, and in many respects completely spoiled the story she relates.

All the events of Lauzun's life are compatible with the character of an intriguing courtier, an ambitious nobleman, and an unprincipled debauchee. But they become absolutely impossible when connected with high honour, generosity, sensibility, and an even chivalrous gallantry. The pride, the vanity, the selfish voluptuousness, and the overbearing tyranny of Louis were, in fact, but thinly covered by the delusion of specious manners, an engaging frankness, a disposition to love and friendship, a princely magnificence and a lofty courage; and above all, by the dazzling splendour of a throne. In the courtly page of Madame de Genlis, his virtues are the theme of more than eastern adoration, while the naked story gives the lie direct to her varnished colouring.

The difficulty under which Mad. de Genlis has principally laboured, is this. Determined to write a romance, and not a narrative of facts, her leading personage must be a hero of romance, instead of a natural or probable character. The first incident to be described is the seduction of a married woman, who is moreover a relation of his family, the princess of Monaco. This, of itself, may be considered by some rigid moralists as an affair not to be got over without a little blemish on the honour and integrity of character so essential to the hero. But such a petty obstacle is easily surmounted by true genius, sensibility, enthusiasm, refinement, and irresistible opportunity, all concur to excuse the *amiable* weakness of our nature; and the artful enchantress would persuade us, as she seems to have persuaded herself, that it was not only justifiable, but even *necessary* for the gentleman to tempt, and for the lady to yield to temptation. This would be a convenient doctrine, if universally adopted in our times, and cut out a considerable article of legal information from the materials of our Sunday newspapers.

But now occurs a new stumbling-block. How, after so many oaths of eternal constancy, to break off the connexion so happily commenced? The matter is easy. Only make the lady the transgressor, and thus save the honour of the count. Still it is not very *chivalrous* in a man who has just been dying for love of one adored object, to reconcile himself so soon to her infidelity, and fly immediately into the arms of a second.

The first affair of gallantry, (that is, to speak more plainly, the first adultery) is not enough to elevate the hero's character to the necessary point of sublimity. A second follows, with the Marchioness de Montespan, in which Mad. de Genlis has not even thought it necessary to resort to her former apologies. It is quite enough that mutual inclination conspired to its accomplishment. Nor is the termination of the correspondence between them any longer regarded as a matter of much importance. The king likes the Count's mistress, and the Count and his mistress, very kindly and very goodnaturedly sacrifice their love to their convenience.

The grand point, however, is to reconcile the match of interest and ambition, (the only reasonable explanation on the Count's part, of his connection with Mademoiselle) with the high spirit of romantic gallantry; and, for this purpose, the hero is made, most unnaturally, to return the amorous advances of the princess with a suitable ardour.

How then are we surprised and disappointed when, on his return from a ten years banishment, we find this impassioned lover treating his generous mistress with the most ungrateful coldness and reserve, and sacrificing her who had on his account suffered so much pain, disappointment, and privation,

to a visionary passion for one whom he had slighted when he might have enjoyed her as a wife, and to whose possession he aspires with the most ridiculous versatility the moment he beholds her the wife of another?

The needless and impertinent story of Alexandrine seems to be interwoven with the rest of the fable only for the purpose of taking from the interest of the piece what it adds to the vices of the hero, and of affording the imagination of the writer room to disport itself in the voluptuousness of a scene of Platonic love by moon-light.

We have said enough to give some idea of this fashionable writer's morality. It will be further exemplified by her truly French comparison between the rival profligacies of the courts of London and Paris.

'The king had just recalled his English ambassador, and this post excited the ambition of many of the first nobility, a circumstance not to be wondered at, when we reflect that the courts of Louis and of Charles, shone with a brilliancy which eclipsed all those of Europe besides, with a majesty and a grandeur far superior to all that till then had been imagined. It is true that amidst all this rivalry of refinement, politeness, and gallantry, France carried off the palm, and left England always far behind her; although the latter might still justly pride herself on her approach to the court of Louis XIV: and London, in occupying only the second place, deserved yet to be noted as the true abode of taste and pleasures, above all at a period when the manners and customs of other nations still preserved the remains of the spirit of preceding ages.' p. 69.

Madame de Genlis was once a revolutionist, a zealous asserter of the people's rights. We really cannot congratulate her on the change in her principles.

"No—it is not from among men born in poverty and indigence, that unhappiness delights in selecting her victims; these beings brutalized by misery, are without a past, a present, or a future: insensibility renders them inaccessible to mortification and grief: stupidly indifferent as to all the events of life, they know neither pleasure nor pain; their happiness is bounded to a few gross sensations; their enjoyments, to a simple nourishment; sobriety and labour preserve them from the evils and sufferings of nature, and when they do assail them, imagination adds not to their bitterness. What influence can misfortune have over minds like theirs? It would be exhausted in vain to overwhelm them, its wounds would never be more than light and superficial; thus it disdains these miserable objects of its wrath, and attaches itself to victims of a nobler order: it is among the favourites of fortune, it is in palaces

and in the neighbourhood of a throne that its abode is fixed; it is there that the refinement of an excessive sensibility disposes all hearts to its reception, where factitious passions and imaginary wants bestow upon it the power of creating the deepest despair for the most frivolous objects; it is there where it brings fear and terror on the most exalted heads which tremble at its approach."

All this beautiful piece of sophistry amounts precisely to the following wise and true observation: 'The *Canaille* are mere stocks and stones. The *Noblesse* are alone entitled to the privilege of feeling.' Thus a lady who has just received excuses from half the party invited to her masked ball or fête champêtre, and a gentleman of honour who finds himself disappointed by the escape of a destined victim of seduction, are entitled to more compassion than a poor widow with a dozen starving children. Pursue the principle a little further and you will justify that count de Charolois whose favourite diversion was shooting his vassals. *He* requires amusement, and *they* cannot feel.

We are not willing to part with this little book in an ill humour, and therefore confess that, notwithstanding our great disapprobation both of the story itself and of the principles which it developes, we have been often charmed by the beauty of language, and the severity of our criticism sometimes lulled asleep by the voluptuous sweetness of description. The whole progress of the attachment between Lauzun and the Princess de Monaco is displayed with a mixture of fire and delicacy of which French writers, and very few French writers, alone are capable.

The charms of nature are universally allowed to be peculiarly favourable to the indulgence of amorous thoughts and desires; but the mode of their impression on the fancy was never more beautifully delineated than in some passages of the romance before us. It is impossible to do justice to the French by any translation, still more by the close version which it is our habit to give; but it is equally impossible not to infuse some portion of the freshness and loveliness of the original into the copy. With one more extract, then, we will close our examination of a book, the importance of which hardly deserved, though the celebrity of its author may justify, so ample a notice.

'They were now in the finest days of spring. Fatigued with festivities and dissipation, every one was happy in being able to enjoy the repose and softness of the country, for generally the love of variety is the strongest propensity of man. But if the view of nature, attired in her earliest green, possesses an universal attraction, it is, above all, to the eyes of lovers that she displays her

richest treasures; all the false lustre of other delights vanishes before the happiness which they find in the shade of woods and in the fragrance of flowers. The voluptuous air which they breathe, surrounded by such ravishing objects, inspires instantly into their souls a flame equally subtile and destructive. It is there that love reigns over them with absolute power, and bids them taste the real enjoyments of youth which are born of lively and tender sensations; it is there that they find true happiness, which is almost always seen, but seldom attained, in the world.' ***

* * * 'The promenade soon offered to M. de Lauzun an opportunity of addressing Mad. de Monaco more in private; he found her more beautiful than ever, and could not cease to admire that pure and brilliant complexion which the air of the country inspires, and, above all, those simple and familiar graces created by the liberty which we breathe remote from towns, from the etiquette and artificial airs of a court. The touching attractions of nature spread over the features of young persons a sweetness and a serenity not to be found elsewhere: it was a new beauty that offered itself to his sight, more ravishing still than that which he had hitherto adored.'

Perhaps even this is somewhat too voluptuous; but it is very natural and very engaging. We will not, however, venture to proceed farther, lest we should seem to praise in the very teeth of our former censure.

ART. II.—*Rapports de l'Air avec les êtres organisés, &c.*

Relations of organised Beings to the Air; or, Tracts on the Action of the Lungs, and of the Skin of Animals upon the Air; also, of that of Plants upon the same Fluid. Taken from the Journals of Observations and Experiments of Lazare Spallanzani, with some Memoirs of the Editor on the same Subjects. By Jean Senebier, Bookseller of Geneva, Member of various Academies and learned Societies, and Correspondent of the National Institute. 2 *Vols.* 8vo. Geneva, 1807. London. Dulau.

M. SENEBIER translated and published three or four years ago three memoirs of Spallanzani on Respiration, which had been made ready for the press by their author, but the publication of which was prevented by his death. Those which are contained in the work before us are extracted from an immense number of experiments, which occupy several volumes of manuscript. In these volumes the experiments are entered without any other order than the day of the month, and hour of the day

at which they were made. The editor has reduced them into order, taking for his guide the order which Spallanzani had himself adopted in the memoirs to which he had put the finishing hand. Throughout the editor has used the first person, as if the author himself was speaking. As the original manuscript contains between eleven and twelve thousand experiments, we may readily give ample credit to M. Senebier's account of the labour it must have cost him to reduce such a mass of materials into something like form and symmetry.

We have not perhaps so exalted an opinion as the editor of the utility of this immense heap of experiments, and we think they betray a degree of poverty of spirit and a mind incapable of exalted and expanded views. A few facts well established carry as much conviction to the mind as a multitude in which there is no material variation of circumstances; and we feel more reason to wonder at than to admire the patient dullness which can submit to the toil of making ten or twelve thousand experiments, with a view only to establish three or four simple truths. We remember that some reflections of a man of a true philosophical spirit, and who was at the same time an unwearied observer of nature, on the writings of Spallanzani gave considerable offence at the time they appeared. 'The application of principles,' said John Hunter,' requires more than simply the knowledge of the principle itself; and therefore those who cannot reason from analogy or draw general conclusions from a few convincing facts; and who require to have every relative conclusion or inference proved by an experiment, however unnecessary or fatiguing to the reader, must be pleased with Spallanzani; but he must tire even those whom he informed, and much more those who only read his works in expectation of something new.' The perusal of these volumes has made us fully sensible of the justness of this criticism.

Of the fatiguing minuteness with which this experimentalist is bent upon proving points which require no proof at all we have a striking and no very pleasing example in his treatment of some unfortunate snakes, which were subjected to his unsatiable curiosity. He first proves that the snake absorbs oxygen gas and produces carbonic acid: that it perishes under water, when prevented from rising to the surface; that it perishes, though slowly, in hydrogen gas; that they can support themselves for a time by means of the air contained in their lungs; that the air in the lungs is gradually altered in its qualities: all this is shewn with a superabundance of evidence, the greater part of which is undoubtedly very needless, since the facts themselves are such as any physiologist would *à priori* conceive probable. But all this is not enough to satisfy Spallanzani. Some half dozens of the

wretched reptiles must submit to the most cruel tortures in order to prove still more clearly what nobody can feel inclined to disbelieve; of these one part are simply to have their throats cut; a second part are to have the windpipe tied above the division; a third to have it tied below; and a fourth to have it tied without cutting; and this is done to place it beyond a doubt that the carbonic acid comes out of the lungs, through the trachea into the atmosphere. We do not feel much pleasure at receiving even truth at the expence of so much misery inflicted on unoffending animals; what then can be the sentiments of persons of common humanity, when such experiments are wholly frivolous and useless?

The subjects of M. Spallanzani's experiments have been extended to almost every description of animated beings, which could be conveniently made to submit to them: worms, insects, fish, serpents, tortoise, lizards, frogs, birds, man, and quadrupeds, bats, rats, mice, dormice, and hedgehogs. The general mode of performing his experiments was an audiometrical examination of the air after it had been breathed, and it was found universally true, that in this action of the animal œconomy, oxygen gas is absorbed and carbonic acid let loose.

This is exactly what has been long proved to happen in ordinary respiration: but it is not easy to determine in ordinary respiration whether the carbonic acid is immediately formed from the oxygen absorbed, or is let loose from the animal substance independent of the absorption of oxygen. It appears clearly, however, from experiments with small animals, that the oxygen immediately absorbed is quite connected with the separation of carbonic acid. Caterpillars produce this acid when confined in hydrogen or nitrogen gas. As this fact is of some importance we will extract the experiments which prove it. It will serve at the same time as an example of the manner in which the far greater part of the experiments were performed.

'I afterwards placed a silk worm in a tube containing 29.71 cube centimetres, or $1\frac{1}{2}$ cube inches of hydrogen gas; it seemed at first to be killed; it gave no sign of life, though I shook it strongly: I suffered it to remain in this atmosphere an hour and half, after which I withdrew it; it seemed really dead; I pricked it, but it did not stir; I thought it quite dead; nevertheless, in a quarter of an hour in the fresh air it revived.

'It is evident that the insect was thrown into a state of asphyxia, merely from the want of oxygen; but it did not die, though the asphyxia had continued half an hour. I have remarked that insects are thrown into this condition by the mephytic gases much quicker than frogs and salamanders which are placed in them.

'But if hydrogen gas throws caterpillars, which are placed in

it into a state of asphyxy, we ought to inquire whether they will perish in it. I placed then, in a receiver full of this gas, and closed by mercury, five cabbage caterpillars: they became motionless in two minutes, and appeared dead when agitated: they were kept in this confinement sixteen hours, at the end of which time upon taking them out they proved to be really dead.

'I examined the gas, and found that the caterpillars produced 3° of carbonic acid.

'I again put five caterpillars in a receiver containing 29.71 cube centrimetres, or $1\frac{1}{2}$ inches of hydrogen gas, and suffered them to remain only one hour, to prevent their dying: I withdrew them in a state of asphyxy, but they recovered in the fresh air; and I found $3\frac{1}{2}$° of carbonic acid in the hydrogen gas.

'In like manner I put five caterpillars cut into small pieces in a receiver containing the same quantity of hydrogen gas, and I let them remain in it the same length of time, they likewise gave out $3\frac{1}{2}$° of carbonic acid to the hydrogen gas."

But, if there was no fallacy in the experiments, the carbonic acid is not the only gas given out by some animals. The quantity of (azotic or)nitrogen gas was often found to be in greater proportion than in common air in which animals have not respired. From this it is concluded that the earth worm gives out nitrogen gas. The same is likewise asserted of serpents and some other animals. But it does not appear that this is a constant appearance, nor have we any information regarding the peculiar circumstances in which it takes place. We are therefore rather inclined to suspect that there is some error in the observation; which may well happen among such a multiplicity of experiments. To this scepticism we are the more disposed, as we find it asserted that nitrogen gas is emitted likewise from the lungs of the human subject during respiration; an assertion which is contradictory to the most recent and most accurate observations. There are no slight grounds for the supposition that nitrogen gas is not emitted, but that it is absorbed during this process; though chemists and physiologists are still divided on the subject. That the dead flesh of some animals emits nitrogen gas we can more readily believe.

There is a remarkable difference in the operation of hydrogen or nitrogen gases on the organs of respiration, from that of carbonic acid. Hydrogen gas is admitted into the lungs, and therefore if the animal perishes, it is from the absence of oxygen merely, rather than from any deleterious property of the gas. But the

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* By this form of notation the editor has chosen to signify centenary parts. Thus by 3° he understands three parts of carbonic acid in 100 of residuary air.

carbonic acid cannot be respired; a contraction takes place at the superior extremity of the trachea, which completely prevents it from entering into the lungs. Not a particle of carbonic acid can be procured from the lungs of frogs, which have perished by confinement in this gas. It seems to act as a poison on the animal when it greatly abounds in the air they respire. Hence frogs perish in oxygen gas, long before the gas is consumed; it is conjectured, with much probability, by reason of the abundance of carbonic acid, which has been let loose during the respiration.

But the attraction of animated matter for oxygen gas is not confined to the surface of the lungs. The insatiable appetite of Spallanzani for experimenting could not be satisfied with the contemplation of nature in the tameness of her ordinary operations. The common earth worm has no organization corresponding to the lungs of the more perfect animals, or the air tubes of insects. Their skin it is which performs the office of absorbing oxygen, and emitting carbonic acid. It was not therefore improbable that the skin and other parts of animals may also possess similar powers; and such they were found to have. But to make the matter more clear Spallanzani destroyed the respiratory organs in those animals in which it is possible to perform so horrible an operation; and he still found the same absorption and emission in these mutilated beings as before. Frogs that have been so mutilated continue alive a great many days longer than sound frogs kept forcibly under water. A frog may be drowned in little more than two days, whereas those in which the lungs have been destroyed have lived more than eleven days. The writer thinks it is on this account that the opinion that animals perish under water from suffocation is erroneous. But we can no more argue from a frog to a warm-blooded animal, than from a vegetable, the laws of life seem to be so dissimilar. Add to this that the very struggles for life in a perfect animal seem to accelerate death; of which struggles the mutilated animal is probably quite incapable. Though the lungs of a frog are destroyed, the motions subservient to respiration continue to be performed. The quantities of oxygen absorbed, and of carbonic acid given out by the mutilated frogs were not much less than in the sound; and it appears that the absorption and emission by the body of the animal is much greater than by the lungs. Nor is this absorbing quality confined to any particular part of the animal frame, but, on the other hand, it appears to be universally diffused throughout the whole in each individual animal, and to be common to every species. Snails, insects, fish, snakes, and birds, all shewed the same phenomena; and of these not only the muscular flesh or the liquids, but the parts which seem the

most unchangeable, as the shell of the lobster, the shells of snails, and of eggs, the feathers of birds, and the hairs both of man and of quadrupeds. Nor is this absorption necessary only to the preservation of the vital principle; it operates when the spark of life is extinguished, and is as necessary to the decomposition and complete destruction of organized beings, as to their developement, increase, and conservation. Spallanzani has recapitulated all the circumstances attending this process in a special memoir, which being very short, we will extract from it the essential articles.

'1. In beginning with worms and rising to man, there is no species of animal which does not destroy the oxygen gas of the atmosphere after death which does not at length destroy it entirely, if it be kept in contact with it, provided its bulk be not too great in proportion to the animal; for a considerable time is necessary, when its volume is considerable, and a smaller when the quantity is less.

'2. This destruction of oxygen by dead animals, is, under similar circumstances, slower than that effected by living animals, when we regard merely the effects produced by the cutaneous organ, independent of the action of the lungs.

'3. I have rigorously proved that the destruction of oxygen gas by the cutaneous organ, is not produced by the combustion of the carbone of the animal; but that it is a true absorption of that element by the dead body of the animal. No carbone exhales, but carbonic acid, as I have proved by incontestable experiments.

'4. The absorption of oxygen by animals cut into small pieces is larger than that occasioned by the entire animals in the same circumstances.

'5. A cold-blooded animal of the same bulk and in the same circumstances as a warm-blooded animal, absorbs more oxygen than the latter, when each is deprived of life.

'6. The skin is not the only part of an animal which absorbs oxygen; all the parts, whether solid, soft, or fluid, without exception, the driest and most horny parts, as the nails of quadrupeds, or the bills and feet of birds produce the same effect.

'7. In the animal fluids, the blood is less greedy of oxygen than all the other parts of the animal, although the contact of oxygen gas gives it a more lively and florid colour.

'8. The absorption of oxygen gas is in proportion to the temperature of the medium in which the animal or its parts is placed: it commences at 0° (32) and even at—1° (29-75°.')

'9. This absorption therefore takes place at a lower temperature than what is necessary for the putrid fermentation: but it continues during the putrid fermentation of the animal, it increases as that fermentation becomes more active, and it only ceases with the complete decomposition of the animal mass.'

'10. Finally, is any change produced by the cooking of the flesh? In the experiments made upon warm-blooded and upon cold-blooded animals in similar circumstances, there were many in which the crude flesh absorbed more than that which had been dressed; and others in which the absorption had been equal, but in general it has appeared to me that in the greater number of trials the crude flesh has shown the strongest absorbing power.'

The respiration is intimately connected with the other great processes of life, the circulation of the fluids, and the nutrition of the body. But there is a fourth condition which is inseperable from the three others: it is the degree of heat. In caterpillars, at a certain degree of cold, the respiration, the circulation, and the nutrition absolutely cease: this point is about the freezing point of water; at between 40° and 45° of Farenheit they begin to be renewed; but both the circulation and the respiration are then very slow and feeble, as in cold blooded animals, where the vital actions are (within certain limits) always proportional to the heat of the medium in which they are placed. Thus Reaumur prolonged the life of many insects by keeping them exposed to a certain degree of cold, and Spallanzani by the same method lengthened the lives of frogs and salamanders for three years and a half. Reaumur probably received the hint from observations on the fennal caterpillar; this insect, if it be transformed into a crysalis in the months of August or September continues in this condition for nine or ten months, and so passes through the winter; but if it undergoes its transformation in July, it continues in this condition no longer than a fortnight. The superior temperature must be the cause of this difference. The same phænomena may be observed in some annual plants sown either in the month of May or that of September, as the spinach.

In caterpillars the respiration is as intimately connected with the heat as the power of digestion. At 32° they no longer respire; at 36° they consume only one fourth of the oxygen gas which would be necessary at a higher temperature; at 46° they cease to eat; and whilst the temperature is so low during the night, or even eighteen or twenty degrees higher in the day time, they no longer undergo their usual transformations. The respiration of the turtle is very slow: this animal ceases to eat when the weather becomes cold in autumn, and then the respiration is carried on still more slowly.

These effects of the action of heat and of its deprivation lead us to the consideration of one great exception to the otherwise universal law of the absorption of oxygen gas, and the emission of carbonic acid by animal bodies. This exception is the condition into which great numbers are thrown by the operation of cold, and which (for want of an appropriate term) is

called the *lethargy* of animals; a term to which it may be justly objected that it denotes a morbid condition of the animal system, whereas this is as natural to certain animals as their state of activity. Spallanzani's observations on this curious subject are dispersed through various parts of these memoirs; but the editor has collected together the most material facts, and dressed them up in the form of a separate memoir, which is not the least interesting of this collection.

The degree of lethargy to which various animals are subject is different in different species; some preserve a degree of sense and motion in low temperatures; whilst others lose their powers entirely in the winter season. Worms and insects are the species which afford the greatest number of lethargic animals; after that oviparous quadrupeds and serpents in the cold and temperate climates; there are likewise many viviparous quadrupeds, which have the same property; so that Spallanzani concludes that upon the whole, the number of animals which become lethargic at the approach of winter, is greater than of those which do not. He excludes both fishes and birds from the class of lethargic animals; in the sixth tome of his 'Travels into the two Sicilies,' he has given his reasons for concluding that the notion of the swallow being subject to lethargy is erroneous. The following facts are taken from a short memoir of Spallanzani himself, which was found among his papers:

'1. Oviparous quadrupeds, that is to say, those which lay eggs, to which I join the serpents, since they are related to them in the property of becoming lethargic;—these animals in general require less time or a shorter action of the cold upon them to become lethargic than the viviparous quadrupeds; they likewise sooner shake off their lethargy, when the season becomes mild. A rat (*muscardin*,) exposed to a degree of cold intense enough to induce lethargy, requires an hour to produce this effect, whilst a frog, or a serpent twenty times as large, become lethargic in a much shorter time; in like manner the oviparous quadrupeds and the serpents exposed to a proper warmth, awaken at the end of a few minutes, whilst the rat requires a much longer time.'

'2. Some viviparous quadrupeds roused from their lethargy when the season has become warm do not become again lethargic, though the weather should become much colder. On the contrary, whatever may have been the degree of heat, oviparous quadrupeds and serpents relapse into a state of lethargy, when the cold is at the proper point; thus I have prolonged for three years and a half the life of some frogs, which I kept lethargic for this space, by exposing them to cold; I then restored them to life, or rather to motion, by restoring the warmth which they had lost. It is certain that these frogs afterwards lived very well in a *jet d'eau* under my eyes,

and that they multiplied: I have succeeded in this experiment with other animals of this same class.

'3. It sometimes happens that viviparous quadrupeds reared in the house or confined in pens or cages do not become lethargic at the temperature which would have produced lethargy, had they been at liberty; whilst the oviparous quadrupeds and serpents become lethargic in every possible situation, and in all circumstances, when exposed to the proper degree of cold.

'4. The lethargy of the oviparous quadrupeds is a more perfect image of death than that of viviparous.

'5. The viviparous quadrupeds support a temperature of 25°, (Far.) without perishing, whilst the oviparous are destroyed at a temperature of 25°, being frozen like a stone.

'The oviparous quadrupeds remain lethargic as long as they are exposed to a due degree of cold; the same is true of serpents, as I have observed during three years and half, by keeping some species of these quadrupeds at a temperature of between 38° and 39° (nearly); but in the mouth of May they recovered their life and original vivacity in a *jet d'eau*, where they multiplied: thus was the life of these animals prolonged for three years and half without any aliment. I am partly indebted for the success of this experiment to the sublime genius of Reaumur, who by a similar process prolonged the life of some insects to twice the period allotted by nature to their existence.

'But I must remark that if the temperature of the spring is equal to that which in autumn made these animals lethargic, as for example from 38° to 50°, they then cease to be lethargic, as I have proved in my *Dissertation on Animal and Vegetable Physiology*.

'6. When viviparous quadrupeds are in the deepest lethargy in the winter, their lethargic state frequently goes off spontaneously at different intervals; but they relapse into it and it both goes off and returns again, though the same degree of cold continues, or even though it becomes more intense: on the contrary, the oviparous quadrupeds, when they have been exposed to a temperature which produces lethargy, continue unintermittingly in this condition, as I have already remarked.'

Such are the most remarkable differences which are observed between the two great classes of animals which are subject to the state of lethargy. It is common to both species that in this condition the heat of the body is reduced, the circulation is stopped, the respiration is suspended, the irritability, mobility, and sensibility are wholly suppressed. You may cut them in pieces, or apply fire to their bodies, without exciting the smallest appearance of life. Animals in a complete state of lethargy have the eyes closed, their bodies are coiled up in a circular form, they wholly abstain from food, and their stomach and intestines are perfectly empty; in short, they do not trans-

pire, they do not absorb oxygen gas, nor do they give out carbonic acid. An animal completely lethargic will live in the vacuum of an air-pump. It will live also in the carbonic acid, hydrogen, and nitrogen gases, in which in its common state it would perish in a few minutes.

Though there is no perceptible change produced in the air in which a lethargic animal has been confined several hours, it is, however, a curious fact, that they may be awakened by a brisk motion of the air, as by blowing upon them; as in removing them out of the box, and in carrying them in the open air, even if the medium be colder than that in which they were kept. In this case the animals gradually recover their respiration, their warmth, and their motion; bats begin to fly, make a few turns round the chamber, then suspend themselves to some projecting point, and in less than an hour are found in the same condition of perfect lethargy as before.

The phenomena presented by the hamster (mus cricetus of Linnæus) are truly singular; they have been observed and reported by Pallas. This little animal is viviparous, of the size of a rat, and is an inhabitant of the southern parts of Russia and Siberia; it becomes lethargic in the winter, but the cold alone cannot produce this effect; a perfect seclusion from the air is likewise necessary. Let a hamster be inclosed in a box full of earth and straw, he will not become lethargic how severe soever the cold may be; but bury him in the box at the depth of four or five feet, and beat down the earth which is over him, so as to exclude perfectly the circulation of the air, then at the end of eight or ten days the animal may be taken up in a state of complete lethargy, as he is found in his own hole. If he be now exposed to a sharper cold than that in which he had been placed in the box, he awakes in a few hours, and again becomes lethargic by burying him again as before. The light has no influence on these changes, for the animal awakes as soon in the night as in the day. M. Senebier is induced from these circumstances to suspect that turtles, frogs, salamanders, and serpents, which live so long under water or in the mephitic gases, undergo in these situations a species of lethargy like the hamster.

We think that the most interesting parts of these volumes are the traits of natural history, and of the habitudes of animals, which are interspersed through them. We find many curious particulars on the subject of serpents, salamanders, frogs, bats, and other parts of the animal creation. We are unwilling wholly to pass over in silence the facts we have met with; but we must content ourselves with making a selection; and perhaps our readers may find amusement in a few particulars of the common frog.

Two species of frogs are found; one which is small, in the rivers near Pavia, and the other a larger sort in the ditches of Oltreho. In the winter the small ones are not found in the water of the ditches, which communicate with the rivers; but they retreat under the mud. Each frog pierces this mud with his snout, and penetrates into it more or less, leaving an open hole, as the moles do in their galleries; so that the frog in this respect seems a species of mole: the frog always keeps his snout turned to the upper part of his house, where the opening is largest, and consequently where the air has a free passage.

As the cold increases, the frog buries himself deeper, and is no longer in the water, but in the soft earth: the frost does not penetrate his retreat, as he prevents it by continually burrowing deeper and deeper. Therefore when frogs are taken in winter, they are not found in a state of complete lethargy: still they are so torpid, that they cannot leap, but they drag their limbs after them, and if placed on their back, they turn themselves round upon their bellies.

Frogs are sometimes found in a group, sometimes three one upon the other; but each has its limbs drawn close to its own body. In severe frosts they are often found dead in their holes; sometimes they may be restored to life by warming them, though they have been frozen. They seek their retreats in the month of October: when the hoar frosts begin they are slightly covered with earth; if they can find no holes, they burrow in a light and penetrable soil, which serves them instead.

The frog exists in two conditions; a state of activity in the warm season; and a state of lethargy, or one which is less lively and less active than the former, during the winter. In this state of torpor, the cold which surrounds them is commonly about 41° (Farh.); their circulation still subsists, but is much retarded; it is enough however to preserve their life and their respiration.

In severe frosts ice has been found in the belly of the frog; and it may be formed by freezing them; still they may be recovered by putting them in water. But if they are completely frozen, they cannot be recovered; their life is entirely extinguished. In very hard frosts all the frogs are sometimes destroyed.

Frogs may be artificially preserved through the winter by placing them on moistened sand. They soon begin to hide themselves in it, and they sink deeper and deeper, as the cold increases. Moisture is absolutely necessary to the existence of the frog: if deprived of it, they quickly shrivel up and perish. They seek it therefore with an instinctive force. Some that were kept by Spallanzani in his apartments escaped from their

confinement. They were found in all the moist places of the room, and particularly, had collected about his hydro-pneumatic apparatus, where they concealed themselves in the parts that were moistened.

These memoirs are the offspring of an incredible quantity of labour bestowed by their author on the materials which have furnished them. The impression, however, which the perusal of them has left on our minds is, that Spallanzani is to be ranked rather among the experimentalists than the philosophers.

We cannot but abhor too the cruelty of many of his experiments; nor can we think it justifiable though exercised upon the most humble of the animal creation. We may put a question to those who are so utterly regardless of the sufferings of mute creatures, whether any the slightest real benefit has been conferred upon mankind by a single act of cruelty committed upon sensitive beings, or indeed by the frightful load of enormities committed by the whole host of these experiment-mongers? Even the discovery of the circulation has been of no positive advantage to the practice of medicine. Every experiment is certainly a discovery of truth: but there are truths of so little moment as not to justify the infliction of a moment's pain upon any feeling creature. Should we be justified in suspending an infant by the great toe, in order to discover how long life might be preserved in this unnatural position? The mind revolts with horror from the supposition. Equally idle and equally useless in our opinion are many of the experiments of Spallanzani. The idea of depriving frogs and other animals of their lungs, M. Senebier in his profound admiration of every thing performed by his author calls, "un nouveau trait de genie que Spallanzani a donné, &c." God preserve us from such traits of genius! the eye that can delight in them would feel, we fear, no horror from contemplating the palpitating and reeking entrails of human beings. We are the more disgusted at these "*traits of genius*," since the points intended to be established by them might have been almost as well proved without them. Whether the skin of the frog or of the serpent absorb oxygen and give out carbonic acid independently of the lungs might easily be proved by inclosing the body in a suitable apparatus, whilst the mouth is at liberty in the common air.

We have not been able to withhold these reflections, which will be little pleasing to philosophers in general, because we think that morals is the most important branch of true philosophy, and that humanity is a duty of universal obligation. We must at the same time confess that the intimate relation between the atmosphere and animated beings in all their stages of existence, and under all their forms established by these ex-

periments, gives us a most pleasing view of the œconomy of nature, and tends to impress upon the mind the ineffable wisdom which marks the finger of the Creator in all his works.

We have not received the third volume of these memoirs, which treats of the changes produced in the air by vegetables.

ART. III.—*Les Amours Epiques, &c.*

'Epic Amours,' a Poem in Six Cantos, containing a Translation of the Episodes on the Subject of Love, composed by the best Epic Poets; by F. A. Parseval Grandmaison. Second Edition, &c. Paris. 1806. Imported by Dulau, Soho Square.

THIS work, having successfully passed the ordeal of public opinion at Paris, may, we imagine, be considered as a fair specimen of national taste; and, if so, however we may be dissatisfied in point of spirit and fidelity with most translations in our own language, we shall yet find cause enough to congratulate ourselves on the great superiority which they maintain over those of our neighbours. Not that the present publication appears to us deficient in elegance, in harmony, or in many of the essential characteristics of poetry, but that, in its indiscriminate uniformity, all the shades of character are melted away, and in short that it is Mons. Grandmaison who speaks throughout the work, not Homer, nor Tasso, nor Ariosto, nor Milton, nor Virgil, nor Camoens.

We are aware that this censure can only be justified by the result of a diligent survey and comparison; and in the present scarcity of information respecting continental literature, owing to the difficulties attending importation, we shall be readily excused for devoting more time to this detail than we might otherwise have thought its importance deserved.

Before we proceed, however, it may be necessary to say a few words respecting the plan of the work, which is so original, or so whimsical, that it deserves to be set forth in the words of the author.

'This work is composed of an assemblage of the different episodes, which the most famous epic poets have written on the subject of love, and which I have interwoven together, in such a manner, as to make of them a regular whole. It appears, that these great geniuses have pleased themselves by lavishing, on the description of this passion, all that the warmth of the soul and the charm of imagination can offer most seductive: it is there they have stored up the purest essence of their talents; and thus, when we have not leisure

to read their details of battles, these favoured portions are those over which the eye of the reader always wanders with delight, and which he is able to enjoy with the truest relish. It occurred to me, therefore, that their assemblage might be made to produce the most interesting effect (un effet très-piquant) if I could invent some probable or appropriate fiction to connect them: that fiction, indeed, voluntarily presented itself to me; and I found it necessary only to imagine that the most celebrated of the heroic poets met together in the Elysian Fields amidst a multitude of other spirits all eager to listen to them; and that they then repeated to each other the amorous verses which they had composed while on earth. This simple idea has afforded me the means of interweaving in the most natural manner the various episodes which I had undertaken to translate; I have particularly imposed on myself the task of distributing them in such a manner as to make them assort with each other (ressortir l'un par l'autre), following that rule of composition which contrasts the strong with the gentle, the artificial with the natural, the ornamented with the simple, the portraiture of objects with that of feelings.' p. ix.

The author proceeds in his preliminary discourse, to speak of the *Epopée* in general, and of the comparative merit of the six great epic poets whose *chefs d'oeuvre* he has chosen for his model. He here remarks that the age of Louis XIV. so fertile in every description of genius, did not give a single epic poem to France; and this remark leads naturally to the question, 'Must we then conclude that a French epic is an impracticable attainment? I cannot believe it,' he answers; 'and think, on the contrary, that such a phœnomenon appertains most especially to an age such as our own, which appears to be the age of prodigies.'

We suspect that this sentence is only intended as introductory of a piece of information, with which the poem very sublimely concludes, namely, that M. Grandmaison has been for some time in labour of an epic poem himself; we will not therefore be so uncivil as to question the possibility of his accomplishing his design, but patiently wait till we see the result.

The passage which we allude to, is the following:

'Ainsi je répétais vers l'été de mes jours
Des poëtes fameux les chants remplis d'amours;
Tandis qu'aux bords du Nil le héros de la France
Des Mamelucks altiers foudroyait la puissance;
Apprivoisait l'orgueil de ce fleuve dompté,
Et préparait au loin son immortalité:
Que dis-je? à ses travaux j'associais moi-même
Mon nom qui se parait de sa gloire suprême;

Dans mon timide vol il daigna m'enhardir;
A mes premiers essais je le vis applaudir.
Helas! pourquoi faut-il que ma muse éphémère
Ne puisse à cet Achille offrir un autre Homère?
Je dirais ses exploits, et prenant mon essor.....
Ah! d'Icare tombé craignons le triste sort!
Qu'un autre ose vanter en des vers dignes d'elles
D'Arcole et de Lodi les palmes immortelles;
Qu'il ose par le feu d'un prophetique vers
Foudroyer Albion et lui raver les mers:
Moi, du jeune héros que chérit la victoire
En d'informes croquis défigurant la Gloire,
A peine ai-je esquissé ses plus faibles rayons;
J'hésite, je m'effraie, et brise mes crayons.'

In comparing the merits of his six great originals, M. De Grandmaison shews himself to be capable of original feeling; at least, we apprehend that he ventures to differ from the most approved doctrines of his classical countrymen by his distribution of prizes. Homer he places, without a rival and by many vast degrees, at the head of the poetical scale. He hesitates not, for a moment, to bestow the second honours on Milton; and adds,

'Let nobody be astonished, if, next to Homer and Milton, I place Ariosto, who, not less original nor less fertile, has possessed himself of all the arts of pleasing in obeying all the caprices of his imagination; and who has adopted one only rule, that of acknowledging none.

'It must be confessed that he often bewilders himself; but who does not rejoice to be lost with him? What stern and unbending judgment will reproach him with his defects, when to them he owes his most seductive charm? Notwithstanding the character of frivolity which seems to be attached to him, he is perhaps, of all modern poets, the most capable, by the universality of his genius, of sustaining a parallel with Homer. His characters are equally varied and as boldly delineated as those of the Grecian poet; his pictures are as richly coloured; his narration is equally just; like him, he is the father of wonders; like him, he has produced a tribe of suckers which grow under his shade and are nourished by sap.' p. xvii.

We feel ourselves strongly prejudiced in M. Grandmaison's favour by this singularity of opinion; for we never expected to find a French critic hardy enough to place the 'magnanime mensogne' of Ariosto above the harmony of Virgil and the correctness of Tasso.

As for the rest, the Roman poet most properly follows next,

and is made to appear to the highest advantage by a comparison with his Italian rival, whose continual and servile imitations are detected with spirit, and his weaknesses exposed with great judgment, at the same time that his peculiar beauties are also forcibly pointed out for admiration, and sufficient reasons given for still preferring him to the sweet, but very unequal and uncertain, bard of the Tagus.

How miserably weakened is this admirable sentence,

'Quel piacer si sente
Che già sentè ne'secoli dell'oro
L'ANTICA, E SENZA FREN LIBERA GENTE,'

by the freezing introduction of *Astree*, and her *regne heureux!* But the French can do nothing without a Pagan mythology always at their elbows.

We have sufficient evidence that no scruples on the score of delicacy would restrain our poet from translating the too glowing but delicious lines,

'E dolce campo di battaglia il letto
Fiavi, e l'Erbetta morbida de'prati.'

How then could he satisfy himself with so mere a shadow as

'Nos grottes, nos gazons, nos bois hospitaliers
Offient un champ paisible à vos douces conquêtes—?'

The licence of translation which our poet has given himself, produces, a little further on, the use of a very apposite metaphor from Milton, and adds a great beauty to the original.

'Telle on voit sur la scène une agile bergère
Marier à la flûte une danse légère.'

There is nothing of this in Tasso. We must therefore trace it to the

'Soft Lydian Airs
Married to immortal Verse'—of the Penseroso.

The natural conflict of passion excited in the breasts of the warriors by such powerful temptations of their constancy, is totally neglected by Grandmaison, who only informs us, with excessive sang-froid, that

'La douce voluptè les solicite en vain.'

The exquisite song of the enchanted Bird, which has been

most faithfully translated by Fairfax, and very closely imitated by Spenser, is spun out in the present version to one third more than its original dimensions, and, of course, weakened exceedingly. It is, nevertheless, 'bating that circumstance, done with great taste and spirit, and is a good specimen of the usual style of the translator. Let us compare the second of these stanzas in Grandmaison with the same in the language of our Faërie-bard.

'Ainsi va se flétrir la jeunesse éphémère,
Cette fleur d'une vie, helas! si passagère!
Elle s'ouvre un moment au souffle de l'amour,
Se déploie, et s'effeuille avant la fin du jour.
Quand le printems renaît, il rend à la nature
Son éclat, sa fraîcheur, et sa molle verdure;
Mais à peine la vie a dépouillé ses fleurs,
Nul printems ne revient lui rendre ses couleurs.
Cueillons-la donc avant qu'elle tombe flétrie,
Cette rose, ornement du printems de la vie;
Cette rose d'amour, cueillons-la promptement,
Tandis que nous pouvons être aimés en aimant.'

'So passeth, in the passing of a day,
Of mortal life the leafe, the bud, the flowre,
No more doth flourish after first decay,
That earst was sought to deck both bed and bowre,
Of many a ladie and many a paramoure:
Gather therefore the Rose, whilst yet is prime,
For soon comes Age, that will her pride deflower:
Gather the Rose of love, whilst yet is time,
Whilst loving, thou mayest loved be with equal crime.'

But enough of the critic, let us now examine the poet. The whole work may be considered as a cento of translated passages. The introduction is from the Elysian fields of Virgil. In this abode of sages and heroes,

'Six Poetes prenant leurs lyres magnifiques,
S'apprêtaient à chanter les amours héroiques.'

Their names, descriptions, and different qualifications, follow in order, not indeed according to the arrangement made in the preface, Tasso being in this place, why, we are ignorant, introduced before Ariosto, Virgil or Milton; as this is the only strictly original portion of the poem, we will indulge our national pride by selecting the spirited description of our own poet.

'Mais quel est ce vieillard dont le front élevé
Offre un grand caractère en tous ses plis gravé?
C'est Milton qui, du haut de ses pensers sublimes,
S'ouvre un monde idéal, y creuse des abymes,
Comme un fleuve s'étend, roule et plonge ses flots
Aux gouffres de l'enfer, aux gouffres du cahos,
Remonte vers Eden, s'y plaît et s'y repose,
Y nourrit la verdure, et ces bosquets de rose,
Ces bosquets qu'embellit l'amour religieux,
Vierge comme la terre, et pur comme les cieux:
Tel il se développe; et déroulant ses ondes,
En son cours poétique embrasse tous les mondes.' P. 4.

The epithet marked in italics appears to us somewhat equivocal. Perhaps it is otherwise to the understanding of a Frenchman.

Round this goodly knot of brethren, several other poets are assembled; among whom are distinguished

'—Le grave Boileau qui, conduit par Horace,
Sut imiter son goût, sans égaler sa grâce;
Et le brillant Voltaire, au mobile talent,
Trop léger quelquefois, toujours étincelant; ***
*** *Là s'offre aussi Shakspear, monstrueux phénonéme;*
Géant, qu'avec horreur enfanta Melpomène,
Et ce Dante effrayant, dont les terribles vers
De la plus sombre nuit font jaillir mille éclairs.'

This couplet bestowed on the first of our poets, the greatest of all the children of nature (Homer only excepted,) had very nearly extinguished those feelings of kindness, which the praise of Milton had kindled, till we reflected on the unconquerable prejudices of our neighbours on the ground of dramatic poetry; and our anger was instantly converted into compassion.

Besides the poets themselves, the heroes whom they have celebrated, assemble in that delightful spot of Elysium, and may easily be conceived to feel a peculiar pleasure in hearing their own praises sung over and over again by those who recorded them when on earth. As the subject of the day's amusement is already marked out, the most interesting groupes of auditors are, of course, the females, many of whom are very well pourtrayed; but the prize of loveliness is evidently adjudged without reserve to Armida.

Old Nestor's frost might have been warmed by so alluring a society; it is not, therefore, to be wondered at that Homer felt himself inspired to sing his very best.

He accordingly begins with the adventure of Juno and the

cestus of Venus; and, by somewhat of an extraordinary transition, proceeds to the parting of Hector and Andromache, and ends with the lamentation of the latter over her husband slain. It is still more extraordinary that M. Grandmaison, who is generally eager to embrace all opportunities of amorous description, has omitted to avail himself of the voluptuous interview between Paris and Helen in the third book, and the exquisitely beautiful reproof of Hector in the sixth.

It is so utterly impossible to imagine that any Frenchman can translate Homer, that we will not subject either ourselves or our readers to the very painful task of comparing, in this part of his performance, M. Grandmaison with his divine original; but for such of our readers as can feel the exquisite charm of Pope's delicious, tho' treacherous, version, we transcribe the conclusion of Hector's parting speech; and tho' they will be forced to acknowledge much spirit and much feeling in the French, we think they will find sufficient reason to triumph in the national comparison.

'Un jour, je le sais trop, sous le fer et la flamme
Verra tomber les murs de la triste Pergame;
Mais Hécube et Priam, et tous ces fils de rois,
Trainés dans la poussiere, *égorgés à-la-fois*,
Me porteraient un coup moins profond, moins sensible,
Que si mon Andromaque .... *ô rage! ö coup horrible!*
Un Grec entrainerait mon Andromaque en pleurs,
Il pourrait l'abbreuver d' opprobre et de douleurs,
La rendrait son esclave; et toi, désespérée,
Dans l'Argolide, un jour, aux sources d'Hypérée
Tu viendras puiser l'onde, et cet indigne affront
Sous le poids du malheur accablerait ton front;
Un Argien dirait, en voyant ta tristesse,
" La voilà donc, voilà cette illustre princesse,
Cette épouse d'Hector, le plus grand des guerriers
Qui dans les champs Troyens ont cueillis des lauriers!
En vain tu gémirais; sans appui, seule au monde,
Ton coeur s'abymerait dans sa douleur profonde.
Mais avant que je voie un vainqueur inhumain
T'entrainer éplorée, et m' appellant en vain,
La terre amoncelée aura couvert ma cendre.' P. 17.

A great part of this is very harmonious, and very poetical; but where is the exquisite pathos, the sublime climax, so admirably sustained by our English translator?

Αλλ' ω μοι Τρώων τόσσον μελει αλγος οπισσω,
Ουτ' αυτης Εκαβης, ουτε Πριαμοιο ανακτος
Ουτε κασιγνητων, οι κεν πολλοι τε και εσθλοι
Εν κονιησι πεσοιεν υπ' ανδρασι δυσμενεσσιν,
ΟΣΣΟΝ ΣΕΙ', &c.

And yet no dire presage so wounds my mind,
My mother's death, the ruin of my kind,
Not Priam's hoary hairs defiled with gore,
Not all my brothers gasping on the shore,
As thine, Andromache! &c.

All bartered for a vulgar, tasteless, senseless, exclamation, resembling Homer as little as it resembles nature,

..... *ô ruge! ô coup horrible!!*

At last Homer is tired of holding forth; and immediately after Tasso is on his legs. Here the genius of French poetry stands so much fairer a chance than on a comparison with the venerable Greek, that it will not be amiss if we scrutinize the merits and defects of our translator a little more closely than in the former instance.

The canto opens with the first prospect of Armida's gardens, which offers itself to the sight of the two knights, (Charles and Ubaldo) who have undertaken the adventure of awakening Rinaldo from his amorous enchantment.

The description of the various allurements and fascinations by which the warriors are tempted during their progress through these luxurious gardens, is still better known to the English reader by Spenser's admirable imitation in the 'Legend of Temperance,' than by Fairfax's Translation (which, however, is very nearly equal to it). The picture of the female bathers, possessed, of course, an irresistible attraction for our French poet, whose muse is far from shunning the 'wanton dalliance' to which it invites her. We are not cold-blooded enough to deny her the indulgence which has been claimed by the greatest and best of bards: but we must really shake our heads when a translator's imagination runs riot so as to dilate a passage of this nature from sixteen to six and twenty verses, which M. Grandmaison has thought proper to do on the present occasion. The English verse is shorter by two feet than the French; yet Fairfax, without the loss of a single voluptuous image, has confined his version within the precise limits of the original. There is also something truly French in substituting a brace of *syrens*, to the mere earthly *damsels* of Tasso.

Sometimes indeed, but very seldom, the art of dilation, which M. Grandmaison possesses in a most extensive degree, gives him an opportunity of improving on his original. Thus, the single line of Tasso,

A lor si volse lieta e vergognsa,

is perhaps happily spun out into

> ' Tourne vers les guerriers un front ou se deploie
> Sous sa feinte pudeur une furtive joie.'

Yet in the very next couplet, he unaccountably overlooks a most delicate touch of the pencil, and slurs over the expressions of four very beautiful lines in two very common ones.

> Rideva e insieme, e insieme ella arrossia:
> Ed era nel rossor più bello il riso,
> E nel riso il rossor, *che le copria*
> *Insino al mento il delicato Viso.*

> ' Ell erit et rougit, et la honte et l'amour
> En ses traits *indécis* se montrent tour-à-tour.'

Fairfax, indeed, ends this stanza much more poetically—

> ' Gather the Rose of Love, while yet thou maiest
> Loving be loved, embracing be embraced.'

The concluding alexandrine of Spenser's stanza was often, as in this instance, extremely embarrassing to him.

The next stanza, in Fairfax, is so exquisitely fresh and lovely, that, however impertinent, we cannot refrain (being in this quoting mood) from bringing it to the recollection of our readers.

> She ceased; and, as approving all she spoke,
> The choir of birds their heavenly tune renew;
> The turtles sighed, and sighs with kisses broke;
> The fowls to shades unseen by pairs withdrew:
> It seemed, the laurel chaste, and stubborn oake
> And all the gentle trees on earth that grew,
> *It seemed, the land, the sea, and heaven above,*
> *All breath'd out fancy sweet, and sigh'd out love.*

Is there, in the whole circle of poetry, a passage that can rival the delicious *repose* of this concluding couplet? It not only far transcends the

> Les prés, les bois, les eaux les coteaux d'alentour,
> Tout montre, inspire, éprouve, ou partage l'amour—

of Grandmaison, but is even an improvement of

> Par che la terra, e l'acqua, e formi, e spiri
> Dolcissimi d'amor sensi e sospiri,

of the very original and is of itself sufficient testimony, if there were not ample proofs besides, of the very high poetical spirit of its author. But enough of Fairfax, and enough almost of Tasso. We must hasten to accompany our translator through the other departments of his poem, tho' with a reluctance equal to that of Rinaldo himself. So seldom is it that the performance of our critical duties allows us to wander among scenes of such enchanting loveliness.

From the garden of Armida, M. Grandmaison suddenly transports us to the 18th canto, and the enchanted forest, a scene which invites the most animated, the most exalted poetry, but which does not often elevate our translator above the ordinary level of his tranquil and melodious versification.

In the delightful morning-scene, at the entrance of the wood, the prayer of Rinaldo, so solemn, so suitable to the occasion, so exactly in unison with the chivalrous character, is omitted! but what can we say to

'Un air pur et leger raffraichit ses poûmons,'

by way of substitution for

" E ventilar nel petto e nella fronte
Sentia gli spirti di piacevol'ora" ?

The 'Ninfa d'età cresciuta' of Tasso, is again made a *syren*,

Dont les habits legers, avec grace flottans,
Decelent mille attraits encore à leur primtems.

What follows is still more unmerciful. Tasso simply says

Tali in Sembianza si vedean le finte
Figlie delle selvatiche cortecce ;

but M. Grandmaison must have his

'Telles sur notre scène ou dans de frais tableaux
Les dryades en choeur dansant aux bords des eaux
Montrent au jour discret qui glisse entre les saules
Leurs seins voluptueux et leur blanches épaules,' *&c. &c.*

Indeed, M. Grandmaison shews himself, throughout his poem, to be possessed with the most ardent admiration of that which Burke emphatically pronounces 'that part of a beautiful woman where she is the most beautiful,' and so far does he carry this propensity, that we imagine Bayle might have been apt to class him among certain 'Gentilshommes de Province' of whom he makes honourable mention in his article of 'Le Pays.'

Ariosto next takes up the tale; and certainly if the genius of French poetry overloaded even Tasso with meretricious ornament, so gross a defect must be much more conspicuous in a translation of the comparatively chaste and simple bard of Ferrara.

The effect of weakening his original, M. Grandmaison produces, sometimes by dilation, and sometimes by curtailment. The former method seems to be his most generally approved recipe; but there are many instances of the latter also. Such is the case with the very pathetic address of *Cloridan*, Canto 18. st. 171.

Cloridan li rispose 'E verrò anch' io,
Anch' io vo' pormi a sì lodevol prove;
Anch' io famosa morte amo e desio
Qual cosa sarà mai che piu mi giove,
S'io resto senza te, Medoro mio?
Morir teco con l'arme è meglio molto,
Che poi di duol, s'avvien che mi sii tolto.'

'*Eh bien*! dit Cloridan, 'je puis aussi chercher
Cette honorable mort où pretend ton envie;
Ami, si je te perds, que 'm'importe la vie?
Je mourrai de douleur. Ah! plutôt a l'instant
Marchons, et qu'avec toi j'expire en combattant.'

Can any thing be more destructive of all character, of all the discriminating marks of poetry than such a slovenly, unfeeling, mode of garbling an original? The French '*Eh bien*' really beats the most successful efforts of our countrymen, and annihilates every hope we may entertain of accomplishing the true burlesque of poetry.

In the original, we have a very beautiful stanza describing the first appearance of Angelica to the wounded Medoro.

Gli sopravenne a caso una Donzella
Avvolte in pastorale, ed umil veste; &c. &c. C. 19. st. 17.

This is entirely lost by the translator, owing to the plan of his poem (in this respect, at least, a very foolish one,) which obliges him to retrace his steps and introduce, by way of episode, thead ventures of his heroine with Rogero.

The description of Angelica chained to the rock, is not ill-supported. The following are, certainly, very poetical and pleasing verses.

'O quels charmes divins aux regards elle expose!
C'est la blancheur du lis, la fraîcheur de la rose;

Et l'hiver et l'eté n'ont jamais de ces fleurs
Altéré le duvet ni flétri les couleurs.' P. 77.

Still even this is any-thing rather than Ariosto.

'Un velo non ha pure, in che rinchiuda
I bianchi gigli, e le vermiglie rose,
Da non cader per luglio o per dicembre,
Di che son sparse le polite membre.'

What follows, however, is in the genuine spirit of a French translator. Ariosto says, very naturally, and very sweetly, that the sight of this beautiful woman made Rogero think of his own Bradamante, and that, in thinking, he could hardly refrain from tears. Grandmaison, setting aside all mention of Bradamante, says 'he cried because he saw Angelica cry'—that is, from the mere force of a new and sudden impression.

A little further on, we are presented with a most nonsensical interpolation for the sake of the rhyme,

'La royale beauté tremblante sur la croupe,
Forme avec le héros le plus aimable groupe ! !' P. 81.

Where Ariosto simply says

E mille baci
Figge nel petto e negl' occhi vivaci.

How exquisitely do we feel the whole force of the impatient desire so warmly expressed; and how are we disgusted by the tedious particularity of *ten lines of description* in which the translator has thought it incumbent on him to dilate the spirit of *the one line and a half* of his original.

The passion which *gradually* steals into the proud heart of Angelica, and which becomes *at length* violent in proportion to her former contempt of all amorous fancies, is most delicately and artfully touched by the master-painter. His disciple with one coarse daubing of his brush, destroys every distinguishing mark and reduces all taste and feeling to the level of his own common-place ideas.

Mais dieu! quel est son trouble et son étonnement,
Quand elle a vu les traites de ce guerrier charmant! P. 83.

How unlike to

Insolita pietade in mezzo il petto
Si senti entrar per disusate porte, &c. &c.

The total want of resemblance between the original and the

copy is still more evident in the description of the scenes of 'amorous delight' which follow Medoro's cure. The disadvantage of the translator's plan is again evident in the mode of introducing Orlando to the guilty garden, which is most clumsily substituted to the artificial connexion of the original.

The progress of jealousy in the breast of the Paladin, together with his struggles against the mastery which it gradually assumes, and the corroboration of the several 'damning proofs' which from time to time recur to his disturbed fancy, are not so badly supported as the former parts of the translation. After he is but too fatally convinced, the sudden reflection, that he is lying on the very couch which had witnessed the guilt of his adored mistress, strikes upon his brain and drives him to madness.

> 'Dans les convulsions de sa douleur farouche,
> Sous le poids qui l'oppresse il fremit dans sa couche,
> Il se soule, il rugit, il bondit en fureur :
> Une pensée alors le fait pâlir d'horreur ;
> Il songe que l'ingrate et ce rival qu'elle aime
> Ont dû, cent fois unis sur cette couche même
> Y gouter de l'amour tous les transports heureux.
> Il s'elance, il en sort poussant des cris affreux,' &c. P. 91.

In his description of the madness, however, he again fails egregiously. In Ariosto, it resembles a mountain torrent continually encreasing till at last it overflows, bursts its banks, and carries desolation every where before it. This grand and uniform picture is most imperfectly represented by the theatric starts and interruptions which in so many of the French writers, appear to constitute the soul of sublimity or pathos.

The delicious calm of Eden is most judiciously made to follow, by way of contrast, the horrible ravings of Orlando.

Considering the book before us merely as a French poem, the portion which is devoted to Milton appears to us the most highly finished and best executed of the whole. Still it remains as difficult as ever to discover the features of the original in the translation, and a Frenchman can have no juster idea of Milton, than of Homer, Tasso, or Ariosto by a perusal of M. de Grandmaison.

In the general description of natural scenery, his verses are extremely pleasing, and in some sort, picturesque ; but they really bear the same analogy to those of his originals as the gardens of Versailles or Saint Cloud, to the most magnificent prospect among the lakes and mountains of Westmoreland. Yet in the more minute and delicate portraiture of particular images, he has occasionally been remarkably happy.

Flowers worthy of Paradise, which not nice art
In beds and curious knots, but nature boon
Pour'd forth profuse on hill, and dale, and plain, &c.

is very beautifully rendered, especially the lines marked by italics.

'Ce n'etoient pas ces fleurs, frilleux enfans des serres,
Dont un primtems factice orne des faux parterres,
Qui séparés en lits, en couches, en parquets,
Laissent emprisonner l'essor de leurs bouquets ;
Mais ces filles de l'air, du zéphir, et des ondes,
Chéres aux piè', aux bois, en tous lieux vagabondes,
Sè mariant par-tout aux arbres, aux buissons,
Et prodiguant par-tout leurs flottantes moissons,'&c. P. 98.

Flowers of all hue, *and without thorn the rose.*

This last expression is expanded into four lines.

'Où la rose, au milieu des peuplades fleuries,
Abandonne aux baisers du zéphir matinal
D'un sein demi-voilé le tresor virginal :
Aucune épine encor ne herissait sa tige ;'—P. 99.

Airs, vernal airs,
Breathing the smell of field and grove, attune
The trembling leaves, *while universal Pan,*
Knit with the Graces and the Hours in dance
Led on th' eternal spring.

There is an air of most majestic sweetness spread over this delightful passage, even by the uncertain generality of the expressions which it contains—how ill exchanged for

'— De legers zéphirs courent d'une aile errante
Distribuer par-tout leur récolte odorante ;
Tandis que, des saisons monarque universel
Pan, qui mène à sa suite un primtems eternel,
Rayonnant de plaisir en ces belles demeures
Dansait accompagnè des Grâces et des Heures.' P. 99, 100.

We now tread on more dangerous ground, and tremble (knowing M. Grandmaison's propensity to dilate on all that is voluptuous in description) when we behold him laying his unchaste hands on the pure and delicate form of Eve. Our fears were but too just. His magical touch has worked an instant transformation, and we have before us, instead of the heavenly image which Milton designed, a mere gross monument of earthly

beauty, which we are unable to distinguish from his Armida or his Angelica.

We are unwilling to make our readers sick; yet cannot forbear to expose the *impudence* of a writer who calls such lines as these a translation of Milton.

> ' Elle offrait, exposant *ses nudités modestes*,
> Les charmes arrondis d'un beau sein, d'un beau corps,
> De suaves contours, d'harmonieux accords.'

But what shall we say to

> 'Eve sur son époux appuyant sa faiblesse
> Lui résiste et lui cède, *et ses charmans refus*
> *Pour l'amour qui triomphe ont un charme de plus.*' 101.

Can we, in this vile interpolation, recognise the

> Sweet, reluctant, amorous, delay?

The delight and astonishment of Eve, at the first perception of her new existence, is not ill rendered, though extremely unlike the calm wonder of the original.

> ' Je me demande alors, d'où viens-je? où vais-je? où suis-je?'

But then again the beautiful description of the lake of the stream which ' spread'

> Into a *liquid plain*, then stood *unmov'd*,
> *Pure as th' expanse of Heaven*,—

how is it lost and confounded by dilation into

> Il étendait au loin sa surface limpide,
> Et formait dans la plaine une autre plaine humide,
> Qui par degrés perdant son premier movement,
> A mes yeux étonnis offrit le firmament. P. 103.

In Milton, the fond embrace, at which

> ——————— aside the devil turn'd
> For envy ———————————

follows immediately on Eve's enchanting speech. M. Grandmaison's plan has led him into the absurdity of interposing between them a long answering speech of Adam's, taken from a different part of the poem. Thus the scene is misplaced; and the effect totally lost.

But the embrace itself, in which Milton with admirable art has ventured to the very verge, without in the least transgressing the bounds of delicacy, *seeming* to M. Grandmaison to afford the opportunity which he never misses, is converted into a mere wanton description of female charms and amorous transport.

The nuptial celebration in the 8th book is, however, free from a similar censure: and the lines are so beautiful that we would willingly transcribe them, had we not already so far encroached upon our usual limits.

We will therefore make but one more remark on this portion of the work; and that is merely to express our astonishment that although M. Grandmaison brings us to the banishment from Eden, he most unaccountably omits that most beautiful and affecting passage, the lamentation of Eve in the eleventh book. Dryden, though himself half a Frenchman in his dramatic pieces, felt the charm of those most melancholy and soothing verses, and made not at all a bad use of them in his 'State of Innocence.'

We happen at this present moment, to be without a Camoens, either in the original, or in Mickle's version; and, having examined so minutely the four first of our author's Cantos, shall perhaps be excused, on that account, for passing over the bard in silence. We will only observe that there appears to be more poetical fire in this translation, than in almost any part of the preceding ones.

We have very lately noticed Delisle's translation of the Æneid, which renders much criticism on the version of the fourth book with which M. Grandmaison has presented us, somewhat superfluous. The same general defects which we discovered in the former, are in a great measure apparent in this also; but our readers will, before now, have been led to conclude that our opinion of M. Grandmaison is, in fact, the opinion which we entertain of the general habit of French translation, most especially in the department of heroic poetry.

We could easily multiply the instances in which the Mantuan poet has been treated no less unmercifully than the rest of his brethren. But we shall confine ourselves to a few of the most glaring, and then hasten to conclude our long critique

Gentis Honos,

is

'L'honneur d'être formé du plus beau sang des Dieux.'

Hærent infixi pectore vultus.

'Ce front majestueux, et ces yeux pleins de flamme
Viennent en traits brûlans se peindre dans son ame.'

Quæ bella exhausta canebat.

'Quelle terrible guerre
A signalé l'ardeur qui bouillonne en son sein.'—

——Tacitum vivit sub pectore vulnus.

'Et son coeur déchiré se complait dans ses peines.'

Omnia tuta timens.

'Une amante craint tout, n'eût elle rien à craindre.'

Extinctus pudor

'J'ai perdu la pudeur, ce bien si précieux.'

'J'ai senti dans ce jour
Un trouble....qui ressemble à mon premier amour.'

This is very well turned from the original

———— Agnosco veteris vestigia flammæ.

Saltem si qua mihi de te suscepta fuisset
Ante fugam soboles; si quis mihi parvulus aulâ
Luderet Æneas, qui te tantum ore referret.

This seems also to be very feelingly rendered by

'Si de nos feux, au moins, quelque gage chéri
Caressé dans mes bras et de mon sein nourri
Eût avant ton départ charmé nôtre hyménée,
Si quelque Enée enfant m'offrait les traits d'Enée,
Me plaisant à le voir folâtrer dans ma cour,
Je n'aurais point, hélas! perdu tout en un jour!'

We apprehended that the scene of the cave would prove slippery ground for our amorous poet; but here we found ourselves agreeably mistaken. It is, on the contrary, described very chastely, very closely to the original, and with great poetical spirit.

The disadvantages of the plan adopted by our author are sufficiently obvious, and have been pointed out already in the course of these remarks; but it has its advantages also, would M. Grandmaison have understood and availed himself of them. Thus he might have been well excused for omitting all the

mythological stuff about Venus and Juno previous to the hunting scene, which a more regular translator is obliged to render faithfully. So he has; but then he has most tastelessly lugged in a passage of precisely the same description, where there is no sort of occasion for it, and where it is utterly unauthorised by the original.

Enough, and too much, perhaps, of M. de Grandmaison. We have dwelt so long on his work, principally because the merits and defects of his translation are not confined to himself, but afford a fair criterion of the taste of his countrymen. It is with their taste, as with their policy, to appropriate whatever they touch, to abolish all national and individual distinctions, to convert Homer, Ariosto, and Milton into Frenchmen, and to confound the various characters, habits, and manners of the civilized world, in the vast and indiscriminate mass of one universal nation. As it is out of our power to imitate them in the latter respect, we hope it will long remain foreign to our disposition to take example from them in the former.

ART. III.—*Histoire des Republiques Italiennes du moyen Age.*

History of the Italian Republics of the Middle Age. By J. C. L. Simonde Sismondi, M. C. of the Imperial University of Wilna, and of some Academies, &c. Tome I. and II. 8vo. Zurich, Gesner. 1807. Imported by Dulau.

'ONE of the most important conclusions,' says the author of this most eloquent and interesting work (Introd. p. 1) 'that can be drawn from the study of history, is, that government is the primary cause of national character; that the virtues or vices, the energy or inertness, the talents, the science, or the ignorance, of nations, are hardly ever the effects of climate, the attributes of a particular race of men, but the work of their laws; that nature gave every thing to all; but that government takes away or confirms the inheritance of the human species.'

We may, perhaps, be inclined to question the universal application of this theory—It is not very easy indeed for ourselves, nor probably for the writer, to say how far it is meant to extend; and the last sentence is peculiarly incomprehensible. We are equally far from denying the influence of government upon the national character as we are from being convinced that government is all in all, and that nothing is to be ascribed to the diversities of nature. Still we must confess that, if this favourite

theory of M. Sismondi is to be granted at all, it may be most safely acknowledged with reference to that particular department of history which he has chosen.'

He carries his view back to the earliest period at which we have any knowledge of the state of Italy. He forms to himself a glowing (but, we fear fanciful) picture of the old Etruscans, their government was that of happiness and liberty '*c'etoit le gouvernement* fédératif.' He traces the Roman nation from its origin to its subjugation under the emperors; and we must agree with him that the character of the people appears to keep a very even pace with that of the constitution. It becomes more and more corrupt in proportion with the progress of despotism. Corruption of morals brings with it the depravation of taste, of learning, of knowledge. An age of the most abject barbarism and ignorance succeeds to that of the highest cultivation and refinement. But in the very midst of the abyss the peculiar and accidental state of society gives birth anew to the stifled love of liberty.—

'This favoured people at length emerged from the chaos in which all the earth seemed to be plunged; the hearts of the Italians were again inspired with patriotism and the love of freedom; they again found the courage necessary first to acquire, and then to defend, those precious gifts. Great talents were soon seen to expand themselves by the side of great virtues; the arts and sciences were cultivated with success; the Italians, at the taking of Constantinople, were already prepared to receive that precious deposit of Grecian literature which the empire of the East had preserved in the midst of her ruins, and which was threatened with destruction by her fall. The present generation owes to the Italian Republics the inheritance of antiquity.'——'It is of this second epoch of virtues, talents, liberty, and greatness,' pursues our author, 'that I have undertaken to write the History.' Introd. 6, 7.

He proceeds to communicate the general plan of his work, which, properly speaking, extends from the commencement of the 12th century, (when the Republican form of government began to be firmly established in the cities of Lombardy, Romania, and Tuscany,) to the middle of the 16th, when Florence submitted to the combined forces of the Pope and Emperor, and when (about the same time)

'the three republics which have prolonged their existence beyond the middle age, effected such a change in their constitutions that Italy may be said to have then lost her freedom for ever; and since that sacred flame became extinct, the fate of the country, by turns the prey of ambitious and perfidious neighbours, excites no longer any sentiments but those of a painful compassion.' P. 9.

The first of the volumes now before us is intended as a sum-

mary of Italian history, from the capture of Rome to the regular period of the commencement of the work, a summary which was absolutely necessary to the right understanding of what follows, and which is written with great energy and in the most interesting and attractive style. The second begins with the 12th century and leads us down to the reign of Frederic II and the formation of the second league of Lombardy in 1236. We are informed in a note that two other volumes were in the press at the time when these made their appearance, and that the history is, by them, carried on to the 1317. We may reasonably infer, therefore, that the present volumes comprise no more than a quarter, perhaps only a sixth part, of the whole intended work.—But it is not on such a design and such an execution as that of M. Sismondi, that we are inclined to pass the censure of prolixity and tediousness.

Our author takes a very just and philosophical survey of the revolutions in character and manners introduced by the various conquerors of Italy.

'Odoacer,' he observes, 'brought no new inhabitants into the patrimony of the Cæsars; the only change which Italy experienced from his conquest was the change of masters, and the elevation of those mercenary hordes of strangers already established there to the vain and empty honour of Roman citizens.'

Theodoric introduced his whole nation to partake in the privileges, and incorporate themselves with the existence, of the Roman people; and his invasion must therefore be considered as the first great epoch of a new state of society. Under his auspices the conquerors and the conquered were insensibly blended together; their peculiar virtues and vices were confounded; each individual was no longer a Roman, or a Goth, but the citizen of a new commonwealth formed from the mixture of both nations.

The irruption of the Lombards operated in a very different manner; that hardy race of warriors held in equal contempt the degeneracy of the Italians and the name of their high ancestry, which had imposed respect on the more civilized Ostrogoths. Thus they did not mix, like them, with the conquered, but drove them out of the provinces which they subdued, and contributed by so doing to increase their actual strength and rekindle something of their ancient spirit by the necessity of a defensive union. Italy, under Alboin and his successors may be considered as consisting of two separate nations; the effects of the separation so made were perceptible long after the cause had ceased to exist, and may even now be traced in the different characters and different constitutions of that divided country.

Meanwhile, it must be observed that the mutual hatred and contempt of the Lombards and Italians, (for the children of an-

tient Rome again held the language of their haughty ancestors) produced the most beneficial effects on both nations. It long preserved the former from that contagion of tainted manners which had weakened and subdued so many hordes of their brother-barbarians; and it taught the latter to respect themselves, and gradually to recover some of those nobler qualities of patriotism and the love of liberty which had so long been extinct among their degenerate countrymen.

The struggle was maintained between the two rival people for upwards of two hundred years. But, though a glorious it was an unequal one; and the whole of Italy might finally have yielded to the Lombard yoke, had not the Romans resorted to their antient policy of calling in new barbarians to deliver them from the oppression of the old.

Then the descendants of Alboin experienced for the first time that, enervated by the luxury of a delicious climate, they were no longer what they had been, the most hardy of the unconquerable sons of the north. The victories of Pepin and Charlemagne effected the union of both nations under the yoke of a single sovereign. Romans and Lombards equally did homage to the new emperor of the West. Still no material alteration seems to have been effected in national character by the change of government. Very few of the conquerors (and those only of the higher orders of society) settled among the people whom they had conquered, and the process of amalgamation between the two humbled nations was always very gradual, and never complete.

'The character of Charlemagne, and the estimate of the effects produced by his victories are drawn with much truth and spirit. After paying the just tribute of admiration to his extraordinary qualities,

'Let us not, however,' he says, 'consider the reign of Charlemagne, spite of all the splendour of his conquests, as having contributed to the happiness of mankind. Charlemagne is accountable to humanity for the reign of his successors, for two centuries the most deplorable in the annals of the universe, for the civil wars of his race, the desolating invasions of Barbarians, for the universal weakness, for the complete disorganization of his new empire, and finally for the return of civil darkness which was yet more thick in the age which followed, than in that which preceded him.'

Will these also be the effects of Bonaparte's victories? Will this be the fate of the vast empire which he is raising, and which bears in many points so striking an analogy to that of Charlemagne?

How applicable is the following observation to the present state of Europe:

'He appears *alone* upon the theatre of history, and he has suffered no distinguished name to exist among his cotemporaries; yet the age which preceded him was fertile in great men. Every one of the nations which he subdued had chiefs who merit the remembrance of posterity.'

If we look round Europe, how does the resemblance strike us between the past and present!

Will the same analogy subsist after the departure of this blazing meteor? Will he, like Charlemagne, leave behind him the same desolation of greatness and of talent which attends his career of solitary splendour?

Under the weak and distracted government of the Carlovingian dynasty, Italy became divided into a great number of duchies, bishoprics, and counties, unconnected with each other, and holding only a nominal dependence on their common head. The first Lombard sovereigns had divided their territories into thirty governments, over which the bravest of their followers were appointed to rule with the title of dukes. In process of time, these duchies became hereditary; and then, by intermarriages, wars, and divisions, many of them became united together under the government of one family, while others were split and subdivided into numbers of inferior states with the name of counties. At the end of the 9th century there remained, of the Lombard duchies, only those of Benevento, Tuscany, Ivrea (comprising a large proportion of Piedmont) Friuli, (composed of the eastern provinces of Venice) and Spoletto. It happened that, at the first establishment of these duchies, they were all frontier provinces of the Lombard kingdom; and hence the title of *marquis* which was assumed indifferently with that of *duke* by their respective governors.

On the extinction of the immediate race of Charlemagne, many of these powerful nobles aspired to the sovereignty of Italy. Berenger, Marquis of Friuli, at last succeeded in bearing off the crown from his competitors; but his long reign of forty years was only a scene of perpetual wars with his rivals and his factious subjects, and of the yet more miserable havock committed by the hordes of Saracens and Hungarians, who now by turns ravaged the southern and northern provinces, of the devoted kingdom. The wars of these barbarous people, are distinguished by no striking event; but they were nevertheless of great importance to the national character. They besieged no towns, they subdued no provinces, they attempted no permanent settlement, their only object was rapine and plunder. The

perpetual vexation to which they were thus exposed, drove multitudes of those who had hitherto lived as vassals on the immense estates of the nobles to fly from the open country into towns and villages. Walls were built, militia established, magistrates appointed; all these measures were adopted by the *communities* for their self-defence without the instructions or the interference of their masters, and thus 'the inferior orders of people being called into action, it was then that they acquired the energy of character which soon after elevated them to the rank of independent citizens.'

The tyranny of Hugh, Duke of Provence, who became master of Italy after the death of Berenger, promoted the slow and silent growth of liberty by the annihilation of all the old feudal inheritances to which the respect of the people was attached. The introduction of a new race of distant sovereigns, in consequence of the invitation given to the king of Germany by Berenger II, contributed still farther to its advancement; and the first epoch of Italian freedom may be dated from the assumption of the imperial and iron crowns by Otho in 965.

To these external circumstances must be added the general influence of the constitution of the Lombard sovereignty; a constitution half barbarous, half wise, and partaking of the extremes of despotism and independence. The Lombard crown was elective, and conferred by the assembly of the nation. Every individual had a *right of election* by which of six different codes of laws, he *chose* to be governed. This very singular privilege extended beyond the limits of Lombardy, for we find that in the time of the emperor Lothaire, it also obtained in the duchy of Rome and other parts of Italy. The body of freemen gradually rose in consequence on the distractions of the feudal nobility. Every freeman began to ascribe to himself the privileges of a noble. He became sovereign in the small circle of his domain, he fortified his residence, and encouraged his servants and dependants to form themselves into communities and fortify their little towns and villages after his example. Often the inhabitants of such cities and boroughs as the jealousy of state left open to the devastations of the barbarians, fled for refuge to the neighbouring castles; and hence the commencement of that hatred which, during so many centuries, subsisted between the *country gentlemen* and the magistrates and governors of cities.

' The translation of the imperial crown to the Germans secured to every order of society a degree of independance proportioned to its situation and strength; it facilitated the peaceable dissolution of the social tie, and the formation, in the interior of the state, of a crowd of little nations, which became free as soon as they were

able to exist without the protection of the sovereign. The reign of Otho was signalised by victories without; and within, by the establishment of a constitution conformable to the spirit of the age and the wants of the people. Otho deserves much better than Charlemagne the name of a great man; at least his reign had a much more beneficent influence on the fate of the governed. Charles possessed a conqueror's ambition, and, to exalt his empire, he destroyed, together with the national spirit, the vigour of those whom he subdued. Otho obtained victories not less splendid, but they were obtained against the enemies of civilization, against aggressors who laid waste his empire by their irruptions. Otho did not attempt to extend the limits of that empire, he coveted no other power than that which was necessary for the protection of his subjects, and after having restored peace to his provinces he placed his people in a condition to render themselves independent of his support."

It is well observed that the reign of Charlemagne was destructive of the patriotic spirit—'for no man could look on the *western empire*,' in the vast extent of which every individual feeling was lost, 'as his *native country*.'

What the ambition of Charles extinguished, the liberal and magnanimous policy of Otho rekindled. Though the most powerful and the wisest prince of his age, he could not expect to maintain from his distant court in Germany any direct influence beyond the Alps. He therefore abandoned what he perceived to be impracticable, and generously made use of the power which he actually possessed to lay the foundations of liberty. He encouraged the towns to oppose and restrain the authority of their surrounding nobles, and gradually to assume municipal privileges, yet in gratitude to their benefactors, as long as he or any of his descendants possessed the imperial throne, the Italian cities acknowledged and maintained his supremacy. The death of the last Otho dissolved the tie which only affection had kept together, and then, in name as well as in reality, they first established for themselves free and independent forms of government; the people elected their own magistrates, their consuls and their prætors; every citizen was a soldier; and the nobles, (many among whom were of foreign extraction, being brought by the emperors out of Germany and fixed in the possession of the richest fiefs of Lombardy) finding themselves unable to maintain the shadow of authority over these new republics, abandoned the fruitless struggle, and retired to their private castles and fortresses in the mountains.

The contests which followed on the extinction of the Saxon line in 1002, were still further favourable to the progress of freedom. To this period may be referred the commencement of that peculiar state of society which prevailed so long throughout the Italian commonwealths, in which we find the church al-

ways united to the popular party and the cause of liberty, in opposition to the nobles and the usurpations of imperial tyranny. That opposition was so strenuous and successful that, before the middle of the century, we view the singular picture of proud and haughty barons suing for the enviable rights of burgesses, and recommending themselves and their fiefs to the *protection* of those cities over which they had so lately claimed the supreme authority.

The next division of the work, (chapter the 3d.) comprises an account of the state of *Rome* during the whole of the foregoing period. This city, once the mistress of the world, never mingled in the tide of Italian revolutions, but preserved her course perfectly distinct from and in a great measure uninfluenced by, the events of the surrounding nations. During the existence of the Lombard dynasty, the Romans disdained to own allegiance to any sovereign but the representative of her ancient masters, the emperor of the east. From the coronation of Charlemagne to the extinction of his family, she acknowledged no other head but the western emperor; and, during the long vacancy of the empire, she assumed the proud stile and title of a republic, and placed her affairs under the direction of some of her own citizens (among whom her bishop possessed the principal power) who formed, it is true, a turbulent and oppressive oligarchy, but preserved the nominal independence of the people whom they governed.

It is impossible for us to follow our author through his excellent details of the subsequent revolutions of Rome; to describe the extraordinary influence of the ladies Theodora and Marozia, the tyranny of the Alberies, the struggles of the two papal factions of Sergius and Formosus, or finally the virtuous and patriotic exertions of the consul Crescentius, under whom Rome once more exhibited the image of its old republican state. This summary brings us down to the period of Hildebrand and the famous donation of the countess Matilda.

The next chapter introduces us to a new and singular spectacle. Very few historians whose merits are known and appreciated by our countrymen have directed our attention to the early annals of those states which now compose the kingdom of Naples, and very few of those among us who are best read in the general history of Europe since the extinction of the western empire even suspect the existence in those parts, during the darkest ages of the world, of pure republican forms of government, of old republican spirit and virtues which would have done honour to the best times of Greece.

The duchy of Benevento which, from its extent and the power of its princes, has swallowed up almost the remembrance of the little independent states which surrounded it, comprised in fact only the midland provinces of Magna Grecia together with

comparatively a small extent of sea-coast interrupted by several inconsiderable states, which together with Apulia, Calabria, and the island of Sicily nominally retained their subjection to the empire of the east. During the reigns of the first Lombard princes, many attempts were made to complete the subjugation of all these states and provinces; but, by degrees, the conquerors themselves became enervated by the luxuries of a climate so unusual to them, while the natives learned by experience the warlike arts which their enemies abandoned, and became fully equal and often superior to their teachers. The heresy of the iconoclasts, introduced into the empire by Leo the Isaurian in 728, first dissolved the connection between the little maritime republics and their nominal sovereign.

Amidst all the revolutions which afterwards shook and disturbed the Beneventan states, amidst the invasions of the Saracens who made themselves masters of Sicily and the principal parts of Calabria and Apulia, amidst the invasions of Charlemagne and his descendants, to whom the most powerful of the Lombard princes became tributary, the three commonwealths of Naples, Gaeta, and Amalphi remained independent and free. They even appear to have attained to a very high pitch of opulence and civilization, and to have held almost the same situation among the states of Europe during the 10th and 11th centuries that Venice, Genoa, and Pisa obtained in the ages immediately following. It was not till the year 1138 that Naples, the last of these commonwealths, at length submitted to Roger king of Sicily after a most glorious struggle of many years continuance, in the course of which she had more than once humbled the pride and power of her enemies by her single and unassisted force. Even on the rude and savage heart of a Norman adventurer the valour of the inhabitants made an impression of generous and noble feeling.

'The king who till that moment had treated the countries he conquered with a pitiless cruelty, was more generous in his conduct to the Neapolitans. He confirmed such of their privileges as could accord with monarchical power, and preserved the municipal administration of their city, which continued on the same footing for near a century after. Nevertheless, with the submission of Naples to Roger, liberty was expelled from the south of Italy; and Naples, fallen from the only prerogative which can bestow greatness on little states, becomes from that period foreign to our history. Her riches and her commerce diminished, even though her population encreased from her becoming the capital of the kingdom. The royal laws of Roger, the institution of a military nobility, the introduction of a false coin, which the king of the Two Sicilies caused to be circulated, to the destruction of commerce and agriculture, drew from the Neapolitans bitter tears over the fall of their freedom.' Vol. 1, p. 321.

The origin of Venice, and of her rivals in commercial power, the Tuscan and Ligurian states of Pisa and Genoa, forms the subject of the next chapter; and the sixth, (which is the last of the first volume) contains a general and philosophical view of the state of society throughout the north of Italy to the beginning of the 12th century, when we are first able with strict propriety to call the whole of Lombardy and the Marca Trevisana, an assemblage of free and independent states, governed by their own peculiar laws and their own elective magistrates, and capable of forming extensive and powerful confederacies for the general defence of their liberties and privileges. This period is also properly to be considered as that where our history commences.

Milan was at this time indisputably the first in power and grandeur of all the Lombard cities: and ambition, the inseparable attendant on greatness, soon inspired her with the design of extending her territorial influence over the weakest of the neighbouring states. Pavia, in strength as well as dignity, next to Milan, was the only republic which dared to dispute her arrogated superiority; and thus commenced a rivalry almost equally inveterate and lasting with that between Athens and Sparta.

The first important conquest of the Milanese was over the town of Lodi, which, after a desultory and often a successful resistance of four years, surrendered in the year 1111. The conquerors utterly destroyed the place, and distributed the wretched inhabitants into six neighbouring cantonments subject to the more severe and oppressive jurisdiction. It is thus that, in all ages, a free people has been found to be the most tyrannical over their colonies and conquests.

In the year 1118 commenced the famous league against the liberties of Como, and the consequent war which a poet of that nation has commemorated and thought worthy of a comparison to the war of Troy, both from the period of its continuance, (ten years) and the circumstance of its having occasioned the first confederacy among the independent republics of Italy. This event is of the more importance, since it contributed, more than any other, to teach the citizens the use of arms and something like a regular and systematic mode of warfare. The details of circumstances which attended it are very curious and characteristic of the habits of the age. At this time it was customary to give notice by an herald to the enemy of the time appointed for every new assault or incursion; and thus, during the intervals of action, every citizen, quietly and without fear of surprise, betook himself to his usual occupations of manufacture or husbandry. We are accustomed to call these ages barbarous; but

how much more savage and inhuman, in many respects, are the manners of our own!

We now hear, for the first time, the fatal names of Gibelin and Guelph. On the death of Henry V. the last emperor of the direct line of Franconia, Lothaire duke of Saxony, a prince allied by marriage to those powerful dukes of Bavaria who had usually born the name of Guelph, was called to the imperial throne, and supported by the authority of the pope. Conrad duke of Franconia was elected in opposition to him by another party of the nobles, and during the long war between the rival candidates, Pavia, and the cities in her league, declared for the cause of Lothaire and the Guelphs, while Milan, and the more extensive confederacy over which her influence extended, embraced that of Conrad the Gibelin * who received the iron crown from the hands of the archbishop. But, though nominally partizans, both parties were independent of their acknowledged sovereigns, and the weakness of the two rivals only confirmed the liberties of their Italian friends.

The election of Frederic Barbarossa in 1152 quieted the German factions, and was well calculated to alarm the friends of liberty on the other side of the Alps. He was of the Gibelin family, but connected by marriage to their enemies the Guelphs. The parties were not yet animated by that implacable hatred which signalized their warfare in succeeding ages, and were easily reconciled to act together under the authority of a young and enterprising monarch of the most consummate address as well as of the highest military reputation.

An opportunity soon offered for his interfering in the affairs of Italy, at the invitation of the pope to quell the new spirit of liberty excited at Rome by the declarations of Arnold of Brescia. On his arrival at Placentia, he held a public assembly as sovereign of the Lombard states, before which the deputies of the ruined cities of Como and Lodi appeared to state their grievances and implore the emperor's assistance to deliver them from the yoke of their Milaneze oppressors. In this instance the dictates of policy appeared to Frederic to agree with those of justice; and he hoped, by embracing the cause of the Pavian league, to humble the pride of the most powerful republic in Lombardy. The most cruel system of warfare was immediately adopted by him to disunite the Milaneze confederacy by the force of terror; but the true republican spirit is gloriously apparent in the firmness with which every individual state resisted both his threats and his promises, and maintained even to their de-

* This name which Conrad's partly assumed in opposition to the Bavarian Guelphs, was derived from a castle in the possession of the Franconian family.

struction, the faith which they owed to the common cause of liberty. Asti and Chieri were levelled with the ground; but the fate of Tortona deserves a more particular mention. After sustaining a blockade of 52 days, during which they experienced all the horrors of famine, and after losing in repeated attacks almost all their bravest citizens, the poor remnant of the people capitulated for their lives and liberties, and retired to Milan, leaving their walls and houses to satisfy the vengeance of their besiegers.

'However deplorable might have been the termination of this siege, the Lombard republicans congratulated themselves that one of their cities, one of the least populous and least powerful among them, had arrested for two months the most formidable army which the King of Germany could bring against them, and had cost him more blood and sweat than it had cost Otho to subdue the whole of Italy. A great example of constancy and courage had been given in favour of liberty, the Tortonese were its martyrs; they were immediately taken under the protection of the republics whose cause they had defended. The refugees were portioned among the different families of Milan with whom they had formerly contracted ties of hospitality, and the consuls of that city engaged to rebuild the walls of Tortona as soon as the German army should have left the place.' Vol. 2. p. 64.

The defeat of the Roman republicans was not more glorious to Frederic than the capture of Tortona; since he could not subdue their spirit, and was forced to retreat from their capital with the bare name of a conqueror but without having obtained a single advantage or secured the least substance of authority.

On his return towards Germany, he was even nearly cut off together with the whole remnant of his forces by a stratagem of the inhabitants of Verona; but a lucky chance, the mistake of an hour, saved him from so fatal and disgraceful a catastrophe. However he repassed the Alps with hardly a single follower. an example, almost incredible, of the influence of the love of liberty over the minds and characters of men.

During the short respite allowed by the absence of the emperor, the citizens of Milan rebuilt the walls of Tortona, and re-established those brave friends and allies in their ancient seat. Another revolution at Rome, where the pope, confident in the support of the king of Sicily, declared against his ancient friend and ally the emperor, determined Frederick in 1158 to embark the whole force of his empire on the project of subjugating Italy. The appearance of so vast a force as now poured down on all sides from the Alps over the plains of Lombardy, intimidated

the clergy and the lawyers, and the authority of these numerous and powerful bodies led along the bulk of the people. All thoughts of opposition were, in consequence, abandoned; and the deputies of the free states, assembled at Roncaglia in pursuance of an imperial edict, resigned their boasted liberties and privileges without a struggle into the hands of the sovereign. By the form of his new constitution, Frederick resumed and extended his regalities; his rights of coining, of tributes and of imposts; he imposed a capitation tax which he again let out to farmers of the revenue; he limited indeed his right of appointing consuls and judges, to the consent of the people; but he again controuled the exercise of this dangerous license by the establishment of a new office, that of a *Podesta* or great justiciary to every town, to be appointed by himself only, with the provision that he should always be a stranger to the people over whom he was placed.

'This innovation, apparently founded only on the love of justice, was capable of becoming fatal to liberty, and was attended, in effect, by consequences the most vexatious and the most durable. The *podestas* found themselves opposed to the consuls; the first, chosen by the emperor from among the lawyers or gentlemen most devoted to the royal authority, shewed themselves always the defenders of arbitrary right; the second, elected by the people from among the citizens, were the champions of that freedom to which they owed their existence. From the moment that this opposition became manifest, the emperor betook himself to the task of abolishing every where the consular rank and substituting the podestas. The wars, which soon recommenced, had scarcely any other pretext. Yet, when the people had succeeded in absolutely shaking off the yoke, they knew not how to get rid of a foreign institution which they owed to the hand of a master. In respect for the established order, they preserved their podestas, only assuming to themselves the right of electing them; and with them there remained in the towns some leaven of arbitrary power, a habitude of appealing to the authority of a single man, who finally became to many of the Republics the immediate cause of the annihilation of their liberties.' P. 105.

It appears probable, therefore, that the Italian states, having once tasted the sweets of freedom and independence, would not long have remained contented under the yoke imposed on them by the diet of Roncaglia, even had Frederick restrained his newly-acquired authority within the bounds of moderation and wisdom. But the immediate cause of their renewed opposition was the tyrannical conduct which the thirst of vengeance against the inhabitants of Milan excited him to adopt.

On his return from Rome in the succeeding year, this implacable fury burst forth against some of the allies of that devoted

city. The resistance of the little town of Crema revived the recollection of Tortona, and the atrocious cruelties exercised by Frederick, in the siege and destruction of that devoted place, reanimated the ancient abhorrence of tyranny throughout the Lombard states.

This unhappy people, and the city of Brescia, were the only allies on whose fidelity Milan could at that period rely.

'The Tortonese dared not or could not assist her. Frederic had forced the inhabitants of Placentia, and those of Isola on the lake of Como, to renounce her alliance; the towns of Como and Lodi, formerly her subjects, were now armed against her; Lodi, fortified and in the hands of her enemies, became, with its bridge on the Adda, the key of her territory; her fields ravaged in the preceding war, her treasure exhausted, the death of her bravest citizens promised her still fewer resources in herself than she had possessed at the time of the former invasion. The part which they took, to declare war against the emperor, would have been mad, if it had not been generous; but there is a nobleness in daring to say, 'We are weak, we are abandoned, we shall be crushed: be it it so: it does not depend on us to conquer fortune; but this remnant of our riches which we can sacrifice to our country, this remnant of vigour which we find in our arms, this remnant of free blood which still boils in our veins, it is to a noble cause that we devote them; we have not received them but to oppose despotic power; before we submit to it we will wait, not till the hope of victory be lost, (that has been long annihilated) but till no means of resistance remain in our power.' With such sentiments, with such constancy, enthusiasm is transmitted from man to man, the rising generation avenges the overthrow of the preceding, tyrants exhaust themselves even by victory, and on the ruins of free towns is elevated anew the standard of liberty.' P. 112.

This animated and true observation is confirmed by the sequel. During three successive campaigns the citizens of Milan defended themselves against the whole force of the empire combined for their destruction. Once, in a desperate struggle, they obtained a pitched battle against the emperor himself. At length, reduced by famine and all the excess of misery and exhaustion, they gave way. Milan was razed to her foundations, her name abolished—her inhabitants scattered abroad—and her very memory proscribed by the sentence of the conqueror.

That terrible sentence designed for an example of sovereign power and the danger of popular resistance, proved the signal of liberty. It is impossible to conceive a more animating picture than that which the general enthusiasm of the Lombard states, excited by this melancholy catastrophe, presents to our view.

'Frederick might then have dreamed that his throne was founded on the most immoveable basis of strength; but the power which relies on terror for its support is but ephemeral, when the oppressed nation is not completely abandoned by virtue; and, although this terror was then at its height, the character of the Lombards had not lost all its power of reaction. If for some years it became pliant to tyranny, it was only to rebound with the more vehemence. The emigrated Milaneze, wandering from place to place, related to men, once free like themselves, the lamentable ruin of their country, the destruction of those walls which they had so valiantly defended, the conflagration and profanation of their temples, the plunder and dispersion of their sacred images and reliques, and the intolerable vexations which, even after the loss of their city, prolonged the sufferings of its unhappy citizens. They repeated how the imperial governors, after having dispersed them in four distinct hamlets, which they had caused to be established at two miles distance from the sight of their city, seized their harvests, appropriated their possessions, encreased their tributes, and constrained them to become the carriers of the materials of their ruined city to build castles and palaces for the use of the emperor. Sometimes generous tears flowed from their eyes while they recounted their former struggles, and called back the remembrance of those days of glory when, in the midst of dangers and privations, they yet rejoiced in feeling themselves free and in arms for their country.—One great calamity had extinguished the memory of ancient enmities; Pavia, Cremona, Lodi, Bergamo, Como, opened their gates to the refugees; even in the midst of national animosities, the ties of hospitality had united the families of towns so nearly neighbouring on each other; and those against whom they had been accustomed to fight for the honour of their respective cities, they now received with eager hospitality to their tables.' P. 134, &c.

In the year 1164, Frederick was again in Italy; and it was then that, goaded to the utmost by the exactions and tyranny of the emperor and his governors, the cities of Verona, Vicenza, Padua, and Trevigi, first set the memorable example of a Lombard league armed expressly in defence of liberty. Venice acceded to the confederacy. A new war which broke out between the parties of Guelphs and Gibellines produced the effect of uniting the pope, the Roman state, the king of Sicily, and the eastern emperor, in the general cause; and in 1167, at the commencement of a new expedition of Frederick for the subjugation of Romania, almost all the remaining states, Cremona, Bergamo, Brescia, Mantua, and Ferrara, sent deputies to a congress of the league in which it was resolved to rebuild the walls of Milan.

'While the consuls and deputies of the states, returning to their habitations, submitted to the deliberations of the general parliaments

the terms of the alliance thus concluded, the unarmed Milanese divided in open villages, and assured that the measure they had lately taken (of sending deputies to the congress) would be observed, feared every hour the arrival of the militia of Pavia, whom they were in no condition to resist. Every night might have been previously marked outfor massacre and conflagration, the approach of darkness froze them with terror; surrounded by enemies, who in half a day might arrive in the midst of them, they were still further alarmed by the officious intelligence given to their hosts by some of the Pavians who had contracted ties of hospitality with them. Their consternation was at its height, when, the morning of the 27 April 1167, there appeared at the entrance of the borough of St. Denis, ten knights of Bergamo, bearing the colours of their commune, and followed by an equal number of the flags of Brescia, Cremona, Mantua, Verona, and Trevigi; the militia of these towns marched after them, and carried arms to be distributed among the Milanese. All the inhabitants of those four boroughs immediately assembled, and advanced uttering shouts of joy, towards their ruined city; they distributed themselves among the quarters of the ramparts, and with the assistance of the allied militia, opened again their fosses and re-established their walls before they thought of restoring their habitations. The troops of the Lombard league (it now began to assume this title) did not return before the Milanese had put themselves in a condition to repel the insults of their enemies and resist surprise.' P. 158.

It is impossible for us to pursue this most interesting analysis to a greater length, to describe the astonishing spirit and success of the new confederacy or the extreme distress to which the emperor was reduced by the incredible exertions which they made in the defence of liberty. At the conclusion of 1167 not an ally was left to him (much less a subject) among all the Italian states, except in the city of Pavia and the territories of the marquis of Monferrat. It was then that the league formed the project of building a new city to divide and harass these remaining enemies. They named it Alexandria after the pope; and, in the first year of its existence, it could boast of fifteen thousand inhabitants.

The operations of the ensuing campaigns, the ineffectual sieges and glorious resistance of Ancona and Alexandria, and above all the splendid and memorable victory of Lignano, present us with scenes not less glowing and delightful to all the better feelings of our natures than those we have already witnessed. The moderation and generosity of these noble republicans in the hour of victory are yet more remarkable than the grandeur of their exploits. At the beginning of the war, they had no designs beyond that of asserting their ancient liberties; at its conclusion they had formed no ideas of a more ambitious nature. In a condition of throwing off for ever all the forms of

subjection, they required no more of Frederick than the abdication of all his usurped powers, and the confirmation of their antient and legitimate privileges.

The important revolutions which succeeded in many of the Lombard states from the confirmation of the peace of Constance in 1183, to the end of the century, are but imperfectly detailed, owing to the excessive baldness and insufficiency of the contemporary historians. It was, however, during that period of external peace, that internal factions began to disturb the happiness and shake the liberties of the people. The first dispute between the nobility and the commonalty, arose at Milan, and from the record which we have of its cause, we may be enabled to form some judgment of the general state of parties throughout Lombardy. It originated in the question whether the consuls for every succeeding year should be appointed by the council of confidence (composed of the existing consuls, the Podestà, and archbishop,) or by a committee of the general council of the nation.

The power of the nobility was very different, according to the nature of their situations and property; for, while in the flat and highly cultivated countries they were easily controuled by the republics under which they lived, and forced to content themselves with the simple privileges of citizens; in the mountainous and unpeopled districts they became independent of, and hostile to, the popular governments, and even in the midst of the cities were enabled to fortify their houses and castles so as to sustain sieges and repel the attacks of those whom their insolence might inflame. Hence, the cities of the Milanese and of the other countries situated on each side of the Po, remained free and independent long after those of the Marca Trevisana and the states of Venice had submitted to the yoke of tyrants.

The factions of the Guelphs and Gibellines contributed to accelerate this revolution in the mountainous states; for while the people, divided among themselves, embraced with blind zeal one or other of these hostile parties, they became indifferent to the cause of liberty. Almost every city now contained within its walls two rival families, of power almost equally balanced, who became the leaders of the factions; thus at Vicenza, the lords of Vivario, and counts of Vicenza; at Ferrara the Salinguerra and Adelardi, &c. &c; and which ever party was for a time the uppermost, it made little difference to the general cause. A prudent or crafty noble attached himself in fact to neither party, but made the power of each alternately subservient to his interests.

Such appears to have been the general situation of northern Italy at the commencement of the 13th century, and here, with

very great regret, we shall for the present take our leave of M. Sismondi, omitting to take any farther notice of the remaining portions of the volume now before us, than that, pursuing the general design of the work to the affairs of the maritime and other states, after quitting the republics of Lombardy, we are successively presented with a very interesting sketch of the conquest of Constantinople by the champions of the fourth crusade, of the first factions and early revolutions of Florence, of the establishment of a Tuscan league (in imitation of those of Lombardy) under the auspices of the pope, of the declining power and influence of Venice during the latter half of the 12th century, and of the gradual progress of her rivals in maritime splendour and greatness, the states of Pisa and Genoa.

We have often before now, and once even in the course of the present Appendix, found occasion to notice the scarcity of regular and classical histories in the French language. But we have never read a work so well calculated to remove that national reproach (if it be one) as this of M. Sismondi. We esteem it, however, a much higher praise to say that we have seldom seen a more interesting narrative conveyed in more elegant and perspicuous language, or more just and philosophical sentiments united with a style so glowing, animated, and free. No man can read the work and say, after he has read it; "It is possible that the writer, notwithstanding his energetic expressions and his virtuous declamation, may be a slave and a scoundrel." The spirit which breathes in every page is the spirit of liberty and patriotism, the spirit which animated a Demosthenes and a Cicero, a Tacitus and a Thucydides.

ART. V.—*Des Causes qui ont modifie la Constitution, &c.*

On the Causes which have modified the Physical and Medical Constitution of Nations, both ancient and modern. By M. Gaillard, Doctor and Professor of Medicine, Physician of the Hospital of Incurables at Poictiers, &c. &c. 8vo. Paris, 1807. London, Dulau, Soho Square.

THIS memoir obtained the prize on a question proposed by the academy of Dijon. In the question it is stated that catarrhal fevers have become more common than ever; that inflammatory fevers have become extremely rare; that bilious fevers are decreasing: what then are the causes of these revolutions?

The author introduces his memoir with a description of each of these fevers, which we cannot praise for distinctness or luminous delineation, and in which we see the pencil of a copyist of the old masters, more than the traits of original genius. And in considering the essential differences of each species assumptions are made, which we deem hardly admissible upon the slight evidence which is adduced in their support. But the principal question is at length forcibly and clearly stated in the following sentence:

'What are the causes, which excite, by preference, the irritability in the sanguiferous, the digestive, and the mucous systems respectively? What are they, which, in certain individuals, render the one or the other of these systems more subject to irritation? This, it is, which forms the line of demarcation between the disposing and exciting causes of each of these fevers.'

The predisposition to each of these fevers M. Gaillard attempts to deduce from the doctrine of temperaments. Each function, he observes, and each organ of the animal œconomy may possess an extraordinary activity from its original structure, or may have it induced from accidental circumstances. The cooperation of these causes will determine the seats of fevers and modify the symptoms. These dispositions may be pretty clearly indicated by external signs; so that it is possible to affix a physiognomical character to each. The following is the sketch which M. Gaillard has given us:

'A body muscular and strong; *embonpoint* more or less plethoric; complexion ruddy and open; a character frank, sprightly, laborious at intervals—for the inflammatory fever.

'Little *embonpoint*; muscles well marked, and more or less active; complexion red, verging to brown or yellow; strong lines; hair brown or black; a character violent, self-willed, obstinate, sometimes vindictive and close—for the bilious fever.

'Muscles with little exterior distinctness, *embonpoint* lax or none at all; complexion white with little colour; hair fair or chesnut; character variable—for the catarrhal gastri fever.

'The catarrhal pulmonary has appeared to attack all sorts of temperaments; notwithstanding it appears to be less common in subjects essentially bilious.'

Having laid down these principles, the author proceeds to consider the effect of a number of accidental circumstances in modifying the system and in predisposing it to one or other of these different species of fevers. Such are sex, moral affections, passions, antecedent maladies, interior dispositions, neg-

lect of habitual precautions, diet, liquids, irritating medicines, exercise, watchings, excess of venery, dress, baths, houses, cleanliness, atmosphere, temperature, moisture, winds, emanations, climate, soil, government and manners. Some notice is taken of each of each of these agencies; but it is very short, cursory, and superficial.

Having laid down these bases, as he seems to think, upon an immoveable foundation, the author proceeds to apply them to the solution of the problem proposed. In illustration of his principles, he takes a rapid survey of the forms of febrile diseases as they have appeared in different æras and countries. The Hippocratic writings have supplied him with description of the fevers of the republicans of the Grecian states. Antient Rome lived for more than six hundred years without physicians. It will therefore be readily concluded that the diseases of the citizens were few and simple; but to affect to fix the data necessary to the determination of the forms of diseases in the absence of all evidence, as M. Gaillard does, is carrying the spirit of hypothesis to its utmost latitude. Nor is our author at all times very consistent with himself.

'In vain,' says he, speaking of the Chinese, 'is the government subverted, are generations destroyed, and the victors mingle their blood with that of the vanquished; quickly every thing returns into order; all become Chinese, both in their moral and physical character; the dynasty only has changed: but the raw government preserves the antient order, and the most minute forms, like the legislation, brave the united efforts of time and barbarism.'

If this account be true, it is a most striking example of the influence of climate. But what then becomes of all the other influences which are supposed to modify so greatly the human constitution, and to change its habits and its tendencies? They must be regarded as mere nullities, when set in opposition to this powerful and overbearing influence. And in truth we believe that their effects are commonly imperceptible and incalculable.

But the spirit of hypothesis will solve all difficulties, and supersede the necessity of all laborious investigation.

'The constringing power of crude (*worts*) and new wines' says Mr. Gaillard in one of his notes, 'which are drunk abundantly, must act essentially upon the mucous membrane. It is only by a sympathetic reaction that are developed those nervo-bilious colics, so well described by Citois and Huxham, under the names of the colics of Poitou or of Devonshire.'

It seems, from this passage, that the experiments and obser-

servations of our countrymen Sir Geo. Baker, Dr. Lambe and others, on the causes of this painful disease, some of which have been published five and thirty years, have not yet reached our Gallic neighbours. Instead of the plain, simple and intelligible truth, that these cholics are caused by the poison of lead, we have a supposition, which M. Gaillard may think that he understands, but which is to us perfectly unmeaning. Mankind is doomed ever to travel in the same circle of error and blindness, as long as fictions are substituted for realities, and hypothesis for experiment.

ART. VI.—*Tractatus de Febre Flava. Auctore Davide Grant, M. D. Regiodurci Jamaicæ. Editus anno* 1803.

ART. VII.—*An Exposition of the Conduct and Character of Thomas Dancer, M. D. By David Grant, M.D.* Jamaica. 1803.

AS the first of these two transatlantic tracts, contains some original documents concerning yellow fever, we are willing briefly to notice it, though the date of its publication would, in ordinary cases, have precluded us from admitting it into our catalogue.

The symptoms of yellow fever, as depicted by Dr. Grant, agree in all essential particulars with those described by other writers. It is ushered in by the common symptoms of fever, head-ach, vertigo, sickness, lassitude, &c. In its progress the matter rejected by vomiting becomes more and more black, like coffee-grounds, with filaments floating in it, which seem like an erosion of the villous coat of the stomach. The yellowness comes on the body on the third, fourth, or fifth day, first round the mouth and on the temples, the cheeks become livid, the lips purple or black, and the yellow colour is quickly diffused over the breast and extremities. The patient commonly dies on the fifth, sixth or seventh day, oppressed with hiccup, delirium, oppression about the præcordia and coma. This fever is almost entirely confined to those who have recently arrived from colder climates. It is not contagious. Dissections have thrown little light upon the nature of this fever; the most constant appearance is a diseased state of the villous coat of the stomach: in this membrane, gangrenous spots have been sometimes detected; and they have sometimes extended into the intestines. So long ago as the year 1794 Dr. Grant recommended a plan of treating this fever;

the basis of which consisted in early bleeding, and the use of evacuations from the bowels; after these processes he gave the bark in full doses, to which he joined a liberal use of diluted sulphuric acid. Into the minuter parts of the treatment we need not enter. Others soon after recommended the use of mercury, which they extolled as a species of specific; parties were formed in favour of each treatment, and a controversy ensued in which from that bitterness with which it was conducted, it is no difficult matter to discern a lurking spirit of selfishness and professional jealousy.

The object of Dr Grant in this little tract and the documents which accompany it, as an appendix, seems to be to defend his own proposal, after a lapse of many years; and to compare the success of his practice with that of the promoters of the mercurial system. A list of patients of some other practitioners is subjoined, from which the following is given as the result. 'Of 121 not blooded 73 recovered; of 60 blooded, 56 recovered, which makes in favour of blood-letting 25 1/3.' But on this we must observe that these gentlemen did not bleed or omit to bleed at random; but they performed the operation, where it seemed requisite. The evidence then may amount to no more than this; that the danger is least in those subjects where the symptoms of inflammation at the beginning are vehement; which indeed we think to be highly probable.

But we think it must be conceded to Dr. Grant, that, as far as the documents go, he has proved that the treatment by mercury has not the smallest advantage over his own; and we are much disposed to believe it inferior. There is not the slightest probability of mercury possessing a specific power; and when we read of upwards of 100 grains of calomel being given, and an ounce of strong ointment used in twenty four hours, we cannot but be amazed at the presumptuous rashness, which can expose human life to such dangerous empyricism; nor feel surprized at examples of the sweeping destruction of the disease when so treated. The evidence of Dr. Grant on this subject may induce us to consider how much weight is due to the testimony of East India surgeons and likewise *soi-disant* doctors, who order mercury with equal profusion, and we believe with equal want of discrimination.

We cannot commend Dr. Grant's latinity; and we must decline noticing his quarrel with Dr. Dancer, which concerns none but themselves, and their acquaintance.

ART. VIII.—*Histoire des Campagnes des Armies Françaises, &c.*

History of the Campaigns of the French Armies in Prussia, Saxony, and Poland, in the Years 1806 *and* 1807 *; to which is prefixed, the History of the last War with Austria; and a Notification concerning the Marechals of the Empire is subjoined: being a Sequel to the History of Bonaparte.* 3 *Vols.* 12*mo.* Paris, 1807. London, Dulau.

THOSE who have been in the habit of perusing our daily journals (and who is there in these most critical and momentous times who has not?) will reap little information from these volumes. They consist almost entirely of the speeches and addresses of the French constituted authorities, the bulletins of the armies, official notes, legislative reports, and other documents of the same nature. These are cemented together by a sort of journal of the motions of the great Napoleon, whose heroism, genius, beneficence, affability and wisdom are emblazoned in every page. The narrative commences with Bonaparte's assumption of the imperial purple ; and one of the objects of this history seems to be to familiarize the ears of his new subjects to the magnificence of his high sounding titles. His august majesty the emperor and king, her imperial majesty, his august consort, with a long train of imperial highnesses, princes, and marechals strut over the stage, and support their new-born dignities with perfect composure and self-satisfaction.

It is therefore needless for us to give an analysis of the contents of these volumes. Our readers do not want to fight over again the battles of Austerlitz, of Jena, of Pultusk and of Friedland. They are too fresh on the memory, and their consequences are too deeply felt in the prostrate state of continental Europe, and the imminent danger to which the British empire is at the present moment exposed, for us to feel disposed to enter into this afflicting detail. But, as Englishmen, we are impelled to inquire how far our own government has contributed mediately or immediately to this unhappy order of things. Are not those who advised the rash, wanton and unprovoked breach of the peace of Amiens in a high degree responsible for all that has followed as its immediate consequence? Do those who have closed the door against peace, who, by refusing to listen to any proposals of accommodation, have virtually and effectively proclaimed an interminable war, well weigh the still more tremendous calamities which their infatuation is about to bring down upon their own country?

The perusal of one of the first pieces in this collection has irresistibly excited these reflections.

'Your majesty,' says Bonaparte, in his letter to the king, on his taking upon himself the imperial title, 'has gained in ten years, in territory and in riches, more than the whole extent of Europe: your nation is at the highest point of prosperity. What can you hope from war? to form new continental coalitions? the continent will remain tranquil; a coalition will serve only to increase the continental preponderance and greatness of France. To renew our interior troubles? Those times have passed away. To destroy our finances? Finances founded upon a skilful agriculture can never be destroyed. To deprive France of its colonies? The colonies are to France a secondary consideration; and does not your majesty already possess more than you can preserve? If your majesty will reflect upon it, you must see that the war is without object, without any definite end.'

We will not undertake to assign the motive which prompted this singular address; but most assuredly the truths it contains are not less valuable because issuing from the mouth of an enemy; and the course of subsequent events, by confirming completely his predictions have shewn them to have been dictated by a spirit of wisdom and prescience; which superstition would have deemed prophetic.

Napoleon himself cannot help betraying an inward anxiety, and a consciousness that his conduct will not bear the scrutiny of reason, nor the severe judgement of an inflexible morality.

'The talents and illumination,' he observes in his address to the college of the *dotti* or learned at Milan, 'which the sciences expand, have more than every other cause a preponderant influence on the happiness of the people when they are well directed, and *enlightened by the experiences of all ages.* The sciences have often directed the career of government, and they guide the people to happiness. But false theories, which bewilder us in a labyrinth of obscure metaphysics, may often prove the source of national destruction.'

Miserable sophistry! What abuse? What tyranny? What superstition does not claim the sanction of the experience of all ages? The legitimate object of talents and illumination is to destroy the prejudices of ignorance, to break the fetters which by enchaining the reason of mankind, have bent their necks to the yoke and have doomed them to be at once the victims and the instruments of oppression. With what consistency can Bonaparte appeal to *the experience of all ages?*

Had he regarded it, or rather did he not hold it in utter contempt, he would never have imposed a single domination upon the industrious Hollanders, whose habits, prejudices, forms of civil society, and commercial spirit all demanded the continuation of a federal union, to the cementing of which a dominant aristocracy was perhaps necessary. Did he reverence *the experience of all ages*, would he at this moment harrass the unoffending Swiss; and attempt to force them to renounce their independence and institutions congenial to their circumstances, and to their moral and physical condition?* Napoleon overthrows every thing, new models every thing, changes every thing; and still he affects a deference to *the experience of all ages*. Is unlimited monarchy the only form of government sanctioned by the experience of all ages? Despotism should content itself with acting, man must yield to its force, as to the torrent, the earthquake, or the volcano. But let it not presume to reason: the tongue of an infant can expose its futility and put it to silence.

If Napoleon be a model of heroism, Josephine is likewise a pattern of goodness and condescension. At Milan, we are informed,

'The desire to see and to approach the emperor increased at every instant the throng which surrounded him. An old man of eighty, who in making vain efforts to go before him on a staircase was crushed and thrown down on the steps by the spectators animated by the same desire. The empress, who was following, ran herself to his assistance. The emperor turned back, put some questions to the old man, who was more affected with joy than with his fall, enquired his name and promised him his protection. This scene of sensibility produced a general emotion, and their majesties were reconducted with the acclamations and the benedictions of all the people.'

Surely the traits of *goodness* of their majesties the emperor and empress must be extremely rare, or wonderfully secret, to authorize this silly and frivolous story to find its place among the *memorabilia* of the reign.

Of all the men who ever existed, Bonaparte can certainly with the gravest face affect sentiments to which his heart must be an entire stranger. To see the ruler of so many nations, and the conqueror of such mighty

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*We have lately been informed that a decree prohibiting the introduction of cottons into Italy except manufactured in France has caused *a great sensation* among the Swiss manufacurers. Such a decree can only be designed to starve these unhappy manufacturers and make them supplicate a union with France.

hosts, in a hut of straw on the night before the battle of Austerlitz, cannot but excite emotions of admiration; the simple dignity of the scene smothers our contempt for the tinsel and frippery of his court day shows. But when the following speech is put into the mouth of the man who ordered the massacre of Jaffa, the illusion is completely broken.

'This is the finest night of my life; but I regret to think that I shall lose a great many of these brave fellows. The pain which this reflection gives me, makes me feel that they are really my children; and in truth I sometimes reproach myself with this feeling; for I fear that in the end it will make me unfit for the profession of arms.'

Who can read such mummery without laughter?

After this battle it is said that Napoleon ran through the ranks to make the carnage cease. We have no doubt that he was employed much more to his own purpose. He had himself told his soldiers, in his address to them before the engagement, that he should keep his person at a distance.

The taste of Napoleon, it seems, is too refined to suffer the intrusion of coarse and vulgar adulation. At Munich they took special care not to shock his delicacy.

'It is well known that Napoleon, does not love the adulations which are emphatical and personal, in which the spirit of the flatterer is more remarked than the merit of the hero. Researches were made among the great men of ancient and modern history; one only was to be found clothed with the imperial purple, who has been surnamed *the delight of the human race;* he it is to whom they compared Napoleon.'

Admirable trait of modesty!

The campaign of Vienna, terminated by the battle of Austerlitz, which caused the peace of Presburgh, forms the first part of this collection: the second is imperfect; for it terminates at the battle of Eylau.

The greater and certainly the most valuable part of the second volume consists of the correspondence between the French and English governments on the subject of the abortive negociations for peace. They have already appeared at length in all our newspapers, and therefore we need say no more than express our opinion, that the compositions of the French minister Talleyrand are perfect models of chaste reasoning and elegant composition, the dignity of the statesman, the urbanity of the gentleman, and the refined taste of the scholar are preserved in every line. On the question of sincerity, it grieves us to decide on the whole in favour of the enemy. We be-

lieve the French government was sincere in its wish to terminate hostilities. We believe so, not from the professions of Bonaparte, which we value not at a straw. His words and his actions have been so uniformly at variance, that when he speaks of friendship, we are involuntarily led to expect some outrageous act of aggression. But we think that he desired peace, because peace is his obvious interest. Under the present circumstances (and under those indeed in which this negociation was begun) the retention of Malta by England has become a mere trifle, not to be balanced a moment against the advantages of an unrestricted commerce. But the situation of England is widely different. Her true and her ultimate interest we cannot doubt is placed in peace; but the immediate interest of the most powerful bodies of the nation is opposed to it. Of the sincerity of Mr. Fox we cannot doubt; but his influence even if he had lived, would probably have been sufficient to counteract the machinations of the party behind the throne. War, with all its horrors, could never excite one spark of sensibility in their selfish hearts. The position of the nation too is so singular as to give to the present contest a peculiar character unlike all former wars. Men see in peace a danger so much the more terrible as its form and features are indefinite and undescribable; and without being able to see distinctly what is to be gained by a continuance of war, they are more willing to submit to its certain evils, than incur the unknown dangers of a new situation. How much of the apprehended danger is real and how much imaginary we will not undertake to determine. It is, however, obvious that the war is continued for no definite object whatever. Had it been about terms it might have been concluded two years ago: for Bonaparte offered to renounce Malta and the Cape; and we suppose no one expects better terms than these. Under this view the contest is absolutely interminable; a prospect to which we think peace almost upon any terms to be preferable.

In the third volume are detailed the occurrences which in the space of a few weeks led to the extinction nearly of the Prussian monarchy. No event can prove more distinctly that public councils, and the actions of great bodies of men are subject to fits of insanity, in which all the calculations of prudence and experience are set at defiance. This paroxysm of blindness, delusion and misplaced confidence, erased a monarchy of the second order out of the list of the powers of Europe, and a few hours demolished the fabric erected with so much labour by the toil and genius of Frederick the Great. These circumstances are so recent, that it would be absolutely intruding upon the time and patience of our readers to do more than give them this brief notice.

The accounts we here receive of Bonaparte's new marechals of France, are little more than memorandums of their birth, rise and public services. We shall conclude our account of this work with two or three of these *notices.*

'Alexander Berthier. He was born at Versailles, and served in the corps of Genie. He first distinguished himself in the profession of arms in America, under the command of the Marquis de la Fayette; in Italy he was the companion in arms of the emperor, alternately employed in the civil and military departments; he triumphed at the battles of Arcola and Marengo, made a campaign in Egypt, and was appointed ambassador at Madrid. He was present at the battle of Austerlitz, and has not quitted the emperor since the opening of the campaign in Prussia.

'Massena. He was born at Nice. The day of Arcola procured for him the name of the darling child of victory. He distinguished himself by the defence of Genoa, prevented the enemy, by his long resistance, from succouring the Germans at Marengo; served with the greatest distinction in the last wars of Italy, where he harassed the prince Charles without remission, and very recently repulsed the combined Russians and English. He has just been called into Poland, where he commnds a corps of the grand army.

'Louis Nicholas Davoust. Davoust was born at Anneaux, in the department of the Yonne, the 10th of May 1770. The military school of Paris united him to Bonaparte; in 1785 he was sub-lieutenant of the royal Champaigne regiment of horse; in 1790 he was appointed chief of battalion to the third of the Yonne. Desaix esteemed him greatly. By preliminary attacks before the town of Conde, he paved the way for the victory of Jemappes. Having been kept long in inaction, he was restored to glory under the walls of Luxemburgh. A mill situated in the interior of the place, furnished subsistence to the besieged; Davoust, fearless of danger, at the head of the grenadiers of the first battalion of the Vosges, gets over the palisades with planks, carries off several citizens who were in the covered ways, arrives at the mill, destroys a post of four and forty men who served as a guard, sets fire to the building and withdraws.

'Upon the defection of Dumourier, some of the officers wished to draw over the soldiers to the standard of the enemy. Davoust hears of it, throws himself into the middle of the troop, and exclaims, 'my friends, are you no longer Frenchmen? well then, begone; for myself, I will die at my post.' The soldiers remain with Davoust.

'Egypt attests his courage. He returns with Desaix, and Italy is the witness of his intrepidity. With a handful of soldiers he passes the Mincio, attacks two thousand Hungarian grenadiers, routs them, and makes himself master of the field of battle.

'Germany, Prussia, and Poland continued to be the fields of honour, in which Davoust has confirmed the high opinion, which Na-

poleon, the most consummate judge of merit, had at all times conceived of his talents, and of his coolness under all the chances of war.'

But enough of those heroes and their Bobadil exploits. It is however pardonable that in the eyes of Frenchmen every one of their leaders should unite the valour of Achilles to the wisdom of Ulysses. But there is little need to suppose very wonderful or supernatural powers either in the chief or in his subordinate agents, to account for the extraordinary success of Bonaparte. Louis the Fourteenth, a prince of talents undoubtedly not above mediocrity, had very nearly attained to the same pinnacle of exaltation. The physical strength of France is so great, that nothing but the most perfect union and co-operation among her rivals can prevent her aggrandizement. After the peace of Amiens Europe required a respite. The imprudence of drawing Austria into the contest at a time in which she was not prepared for so terrible a struggle has been explicitly avowed by Lord Grenville in the House of Lords. As well-wishers to the liberties of Europe, we cannot but lament the fatal rashness which provoked such a contest. As still warmer well-wishers to the liberties of England, we cannot but look with the utmost alarm to the continuance of a contest, the issue of which is utterly hopeless as to any good it may produce; but of which the evils that may flow from it are absolutely incalculable.

ART. IX.—*Spüren Ægyptischer religions begriffe in Sicilien und den benachbaren Inseln, &c.*

Traces of the Religion of the Egyptians in Sicily and the adjacent Islands. By Frederick Münter, D.D. Professor of Theology in the University of Copenhagen. 8vo. *with Engravings.* Prague. 1807.

THE above work was presented by its author to the royal society of arts and sciences of Bohemia, a circumstance which accounts for its publication at Prague instead of Copenhagen, and it was thought of sufficient merit to entitle it to be sent to press previous to the appearance of the ensuing volume of the Memoirs of the Prague Academy.

Dr. Münter sets out with some judicious observations on the various religious systems of the ancients. He infers that although in general some of them were peculiar to a nation, and though the religious ideas of the people were more or less adapted to the peculiar laws, manners and customs of the coun-

try in which they lived, yet it must have frequently happened, in consequence of the extension of commerce and colonies by wars or otherwise, and by the interchange of the arts and sciences, that the religious ideas of nations have been transfused into neighbouring or distant states. In this manner, adds Dr. Münter, was the ancient worship of the stars along with the elements of the sciences spread from Babylon to Phenicia, if the Phenicians had not adopted the worship of the sun at a far more early period, when they inhabited the shores of the Red sea. Several Grecian traditions are evidently of Phenician origin, and even the most distant nations of the east have had some influence on the inhabitants of the shores of the Mediterranean. The *Dionysos* of the Greeks is of Indian origin, and at the time when the conquests of the king of Persia extended to theMediterranean and to theEgean sea, the doctrine of Zoroaster evidently exercised some influence upon the worshippers of the Greek and Asiatic divinities, without, however, disseminating the principles of theism upon which the sage's doctrine is founded. From this Dr. M. concludes that it is not astonishing to find out of Egypt religious ideas originating in that country,and to meet with several traces of the Egyptian worship,even in countries, where, at first sight,we cannot conceive how they could have had any connection with Egypt.

Without going back to the dark ages, or to the period when Egypt was governed by the Ptolemies and became a Roman province, Dr. Münter confines his enquiries to the age from Psammeticus to the first of the Ptolemies, a period during which the religion of the Egyptians seems to have spread westward.

The histories transmitted to us from antiquity do not furnish us with precise information upon this point ; the opinion is merely rendered probable by what we know from monuments and inscriptions. From some monuments we learn that in the islands of Malta, Gaulos (or Gozo), and Cossura, situated near the coast of Sicily,and which were peopled with Phœnician or Carthaginian colonies, the worship of several Egyptian divinities existed at a very remote æra and were confounded with the deities of the original inhabitants. These same monuments also inform us that the religious ideas of the Egyptians found their way into Sicily,and were very prevalent in Catania at the foot of mount Etna.

After these preliminary observations Dr.Münter proceeds to enumerate the antiquities by which he was guided in his enquiries. In this part of the work, he displays more than common abilities as an antiquarian,and as the subject is not without interest, from the manner in which he has treated it, we shall follow him briefly through the evidence he adduces in

support of his opinions, without swelling our pages by giving even the names of the authors whom he quotes at full length.

Several bronze medals from the island of Malta present on one side a female head with the legend ΜΕΛΙΤΑΙΩΝ, ΜΕΛΙ, or simply ΜΕ and in reversed letters ΝΩΙΑΤΙΛΕΜ. Upon some of these medals, the head is evidently dressed in the Egyptian fashion, in others the Egyptian head-dress gives way to the Grecian veil. In all of them, however, the figure has an ornament of Egyptian origin on the crown of the head representing the lotus. Among these medals a small number represent a man's head with curled hair, but with the lotus also. On the reverse of these medals we find a figure of a naked man having four wings and resting one knee on the ground; his head is decorated with a mitre, and with both hands he holds a whip on a sceptre forming an angle at its extremity, or rather a crooked stick.

Some bronze medals found on the island of Gozo near Malta, present on one side a female head dressed with a veil and sometimes a diadem, on the reverse they have the figure of Osiris between two females, who seem advancing towards him, who with one hand present a patera to him, and in the other hold a sceptre bent at one end. Above there are three characters which have not yet been explained.

Several among these medals have a female head on one side and a ram's head on the reverse with the above character.

Upon others we read the word ΒΑΣΙΛΙΣΣΑΣ round the head of the female; and lastly upon some we find the above three mysterious characters, with the word ΦΙΛΙΣΤΙΔΟΣ.

In the island of Cossura medals have been found, having on one side a Phenician inscription, and on the other the figure of a dwarf, which is frequently met with upon Egyptian monuments. In others this dwarf is to be found upon both sides of the medal, and sometimes the sistrum occupies the back ground.

A silver medal in Dr. Münter's own cabinet and which he has engraved at the end of this memoir, presents on one side this same figure of a dwarf, holding a crooked stick, and on the reverse an ox.

As to the medals of Catania, M. Münter mentions one in bronze, having on one side a bearded head decorated with laurels, and various other ornaments, and on the reverse the word ΚΑΤΑΝΑΙΩΝ around the figure of Isis crowned with lotus, and holding a sceptre which touches one of the monograms which are frequently seen upon the medals of Catania. Before her is a naked infant with the lotus on its head, in a suppliant posture: in the back ground is a sistrum.

There is a medal something similar to this, but the ornaments of the head are less barbarous, there is no monogram

near the sceptre, and the infant placed near Isis is clothed, and we find a bronze medal presenting on one side the heads of Isis and Osiris united.

Dr. Münter maintains that all the above figures are Egyptian, and adds the following observations:

'The inhabitants of Melita worshipped two divinities; one was Hercules, the god of the commerce of the Tyrians: this figure is to be found on the medals from Tyre and its colonies, particularly *Gades*: the other divinity was Juno, whose temple is mentioned by Cicero as being an ancient sanctuary which Verres was the first to rob of its treasures and works of genius. It is not surprising to find Juno worshipped by the Phenicians, when we recollect that the Greeks and Romans were in the habit of confounding strange divinities with those worshipped by themselves, and described them by names implying similar attributes. Thus they changed into Hercules the god of commerce among the Tyrians, who must certainly have been a warlike divinity also, for in these days navigation and commerce were almost always united with piracy.'

In the same manner *Astarte* or Astoreth the queen of Heaven among the Phenicians and Syrians, was called the wife of the father of gods and men. Dr. Münter thinks he has discovered this Juno upon some medals from Gaulos (Gozo) she wears a veil in some, but in others a diadem, which approaches the Grecian costume. The reverse is evidently Egyptian—we there find two priestesses offering a sacrifice to Osiris. The three characters above the figures have been hitherto regarded as Phenician by all antiquaries, who give various explanations of it. Dr. Münter thinks that both the character and figure are Egyptian.

'Their form' he adds, 'agrees with this opinion, for the two last of these characters are found upon the bandages of the Egyptian mummies as well as in the Egyptian inscriptions engraved upon stone, and the first is frequently seen upon the specimen of the papyrus published by Denon.'

Upon other medals from Gozo we see the head of a ram, and the Egyptian origin of this symbol will appear very probable to those who recollect that *Amun* the god of the Thebans, called *Ammon* by the Greeks was represented with a ram's head in the principal temple dedicated to him at Oasis.

Dr. Münter then proceeds to the medals of the island of Cossura; several have a Phenician legend in the back ground, and on the other the figure of the small dwarf which is frequently seen upon Egyptian monuments. Here we have a mixture of Egyptian, Phenician, and Greek mysteries of the most remote ages.

'For,' he adds, 'we know that the worship of the Cabiri was founded by the Phenicians in Samothracia; as for the Cabiri, they are evidently of Egyptian origin, as we see from their inscriptions, which cannot be explained without the help of the Egyptian language; Pthas, the spirit of the world, was regarded by the Egyptians as the eighth and greatest of the Cabiri. The sistrum seen in the back ground of one of these medals, also points out an Egyptian origin; can we say the same of the ox, as indicating Apis, Mnevis or Onuphis?"

Upon the Maltese medals, with the Greek legend and which seem to be more modern than those from Cossura or Gozo, we have evident traces of the religious ideas of the Greeks. We find Isis with the lotus flower, sometimes with a head dress entirely Egyptian, like those we find on mummies and various works of sculpture; all this, however, is a little like the Grecian, and on the reverse we find Osiris, who besides his ordinary attributes has four wings.

We know that upon the Egyptian monuments, several divinities, and among others Isis, are sometimes represented with wings, but Osiris never has any. Perhaps the circumstance of the Sicilian medals exhibiting winged divinities may have induced the Maltese to give this attribute to their figure of Osiris; but the number of the wings being four instead of two is an idea completely Egyptian, of which their monuments furnish us with plenty of examples.

We shall be less surprized to find upon the medals of Catania the sistrum or Isis, and her son Horus when we recollect that the Greeks confounded Isis and Ceres together, and that they borrowed from Sicily the worship of the goddess of agriculture; that her temple was in Sicily, and that the island was regarded as entirely belonging to Ceres and her daughter.

After this it is not surprising that the Catanian medals present some representations of Ceres in the garb of Isis. There are several other traces, however, of the connection of this city with Egypt, and Dr. Münter returns to the subject at the end of his dissertation.

Besides the Maltese medals, several other monuments of this island present evident traces of Egyptian ideas, and the recent discoveries in Egypt in consequence of the English and French expeditions, entitle us to attribute to the Egyptians several monuments in Malta, which have been regarded as Phenician.

Near *Citta Nobile*, there was found in 1624 in a sepulchral vault, a sarcophagus of baked earth, the external form of which considerably resembled a mummy and which contained the remains of a human body. It is true the form of this sarcophagus was not entirely Egyptian, but the head-dress is completely so; it cannot, however, be asserted that these kinds of

tombs are Egyptian, as the practice of embalming the dead and placing them in sarcophagi was known also in Palestine and in the country near Palmira.

Dr. Münter is of opinion, that a decisive opinion cannot be formed of a plate of gold of an oblong form, which was inclosed in a small gold capsule and found in Malta in 1693. This antiquity published by Torremuzza, exhibits above two rows of uncouth human figures, some with the heads of animals or serpents. At first sight, all these appear to be Egyptian: one of the figures has a dog's head, with the Egyptian Pan in its hand; we also find a bust of Apis, and the goat of Mendes; the whole seems to relate to the worship of serpents in Dr. Münter's opinion, as adopted by the Phenicians from the Egyptians.

From all these circumstances this learned antiquarian concludes that there are in Malta evident traces of the language and religion of the Egyptians: the latter must have been publicly authorized; since we find it alluded to on the coins of the country; Jupiter Ammon, Osiris, Isis, Pthas and the sacred Ox, were objects of religious worship with the inhabitants of these islands, and we may therefore conclude that the Egyptians were for some time masters of Malta, Gozo, and Cossura.

Although history leaves us in ignorance upon this subject, it is incontestibly proved by the authority of ancient medals. These last however throw no light upon the period when this mixture of the Egyptian religion with that of the Phenicians and Carthaginians took place in the islands of Malta, Gozo and Cossura.

Dr. Münter has devoted a considerable part of his work to the investigation of this period. Swinton, he says, has published a medal from Gozo with the legend ΒΑΣΙΛΙΣΣΑΣ ΦΙΛΙΣΤΙΔΟΣ, the character of which is in other respects like all the medals of that island. This is the only one of the kind hitherto known: if its authenticity were unquestionable, Dr. Münter inclines to think that it belongs to the 4th century before the christian æra, being the time of the last kings of Persia since Artaxerxes Mnemon. There is reason, however, for thinking that some impostor had so far falsified this medal, as to add the name of Philistis to it. In fact there is only one of the kind in existence in the Bodleian library at Oxford, and none similar have been found in Sicily or Malta. Upon the whole Dr. Münter concludes that we shall be much deceived if we ascribe many of the Siculo-Phenician medals to the period when the Carthaginians were settled in Sicily.

This opinion also agrees, says our author, with what we know of the government and constitution of Egypt as well as of the connections of this empire with other nations. We

know that Psammeticus was the first of the kings of Egypt who tried to civilize his people, and to make them acquainted with the other civilized nations on the shores of the Mediterranean; his successors were equally strenuous in encouraging the commerce of their country, which was rich in resources and favourably situated for those speculations to which the Egyptians were attached, by means of caravans sent to the remotest corners of the east. At this period the fleets of the Egyptians overran the Mediterranean and even exercised a certain kind of dominion in it; their commerce must therefore have acquired considerable increase, particularly from the period, when they succeeded in humbling the maritime cities of Phenicia. Under the dominion of the Persians, the Egyptians were equally known as excellent seamen, and they preserved this reputation under Ptolemy also.

It is easy to conceive how the possession of Malta and the neighbouring islands should appear important to the sovereigns of Egypt whose subjects were so extensively engaged in commerce. Malta was besides in possession of the principal manufactures of the Carthaginians and particularly that of weaving. It is natural, therefore, to suppose that several Egyptians were established there, and that their religious ideas must have had some influence upon the Carthaginians. The commercial warfare between the Egyptian and Phenician cities had produced similiar disputes with the Carthaginians, and the kings of Egypt had exasperated them because their manufactures of the Byssus were not held by them in the same estimation as those of the Carthaginians. Perhaps it was in one of these wars that the islands of Malta, Gozo, and Cossura, were conquered from the Carthaginians, and that the Egyptians sent colonies there; and perhaps at a subsequent period the Carthaginians retook these islands from the Egyptians. Upon all these points, history gives us little or no information.

From the island of Malta the worship of the Egyptian divinities was easily conveyed into Sicily; but the people were too much attached to the worship of Ceres and Proserpine, as well as to their temple at Enna, for the religious ideas of the Carthaginians and Egyptians to take root and be propagated among them. Syracuse and Catania were the only exceptions to this rule, here there was a sufficient number of objects of worship among the heroes and divinities of the soil, although some Egyptian deities seem to have had a share in their veneration. We have several medals from Syracuse, upon which we find the figure of the Lotus; medals also shew us that the inhabitants of Catania were acquainted with the worship of Isis and her son Horus. In this city there was a celebrated temple of Ceres and another near it consecrated to Cybele; perhaps

the introduction of the worship of Isis among the inhabitants of Catania arose from the idea that this Egyptian goddess united the qualities of Ceres and Cybele. Besides this the inhabitants of Catania were extensively engaged in commerce, and it is very possible they were taught the worship of Isis among their neighbours, the inhabitants of Malta, or even among the Egyptians with whom they were no doubt connected in trade. In this manner they must have become acquainted with Osiris, Horus, and Anubis; this last is sculptured on an unpublished medal of Catania in Dr. Münter's private collection, and which he has engraved at the end of his memoir.

But besides these medals other traces have been found at Catania of Egyptian antiquity, such as a bust of Jupiter Ammon, another of Isis, an Anubis, all preserved in the cabinet of prince Biscari; several Egyptian stones engraved, some amulets, one of which, in ivory, represents the sacred hawk. But the most remarkable antiquity in Catania, besides the immense granite columns generally supposed to be Egyptian, is the octagon obelisk in front of the cathedral and the top of another in the possession of prince Biscari; both were probably the *metæ* of the great circus at Catania. These very important monuments have been published several times; but Dr. Münter observes that they are not unworthy of being once more examined, as M. Joega in a late work, "De origine et usu Obeliscorum," thinks that these two obelisks have something anti-Egyptian in the design and arrangement of the figures, and that they have not been brought from Egypt but wrought by some Phenician, Greek, or Roman artist. On carefully examining the kind of stone which composes these monuments, we might probably find that the quarry which produced them was near Catania; in this respect, however, they are very remarkable, because, with the exception of the obelisk Ludovisi at Rome, they are the only examples of an imitation of this kind of monument of the ancient Egyptians. It is besides a proof of the respect paid to Egyptian manners at Catania:—as to their epoch, nothing can be advanced with precision. It is very probable, that the medals with Egyptian subjects on them are anterior to our era, since the cities of Italy and Sicily do not seem to have preserved the right of issuing their own coin longer then the reign of Augustus. The obelisks, on the contrary, might rather have been of the time of Hadrian, when the stile and manners of the Egyptians became more and more in fashion. Before the end of the republic, however, the religion and mysteries of Egypt began to prevail in Italy. According to this reasoning it is impossible to determine with any probability the age of these obelisks.

From the details we have thus entered into Dr. Münter

seems to have made out a case to prove that at a certain period in the history of the world, the religious ideas of the Egyptians were known in the islands of the Mediterranean situated near Sicily, and that there must have been colonies of Egyptians in these islands. Our author concludes his dissertation with the following sensible observation: 'whatever may be our opinion of the connections between the people of ancient Etruria and the Egyptians, it is certain that if the latter were established in the above islands, as appears more than probable from the evidence before us, we can no longer deny the possibility of immediate relations between them and the most civilized people of ancient Italy. And perhaps we shall ultimately find that, long before the epoch generally assigned, the Egyptians carried on a very extensive maritime commerce and had connections with the most cultivated nations of the ancient world.'

We should not be doing justice to the learned author of this dissertation were we not to take notice of the many elaborate and valuable notes with which he has enriched his performance.

Among the modern antiquarians whom he has quoted as authorities we find the learned works of Torremuzza *Siciliæ veteris Nummi* frequently referred to. Dr. Münter has also paid some elegant compliments to the merits of the British travellers Pococke, Hawkins, Brown, and Forster.

ART. X.—*Prysver hand linger, &c.*

Prize Essays upon the best Method of preventing Duels; published by the Society of Arts and Sciences at Utrecht. 8vo. Utrecht. 1807.

THE volume now before us contains two well-written performances on a subject, which perhaps renders them more applicable to this country than to Holland. The first of these memoirs is by M. de Vos the pastor of the baptist congregation of Amsterdam, and contains some judicious and solid observations on the immorality of sacrificing the life of a human being to the laws of honour, a standard to be calculated upon so little, that no two *soi-disant* men of honour are agreed as to any single enactment of their fanciful code. M. de Vos expresses his aversion from capital punishments as a preventative of duelling. In the true spirit of Dutch industry he suggests hard labour and a low diet, as the best means of punishing these fashionable assassins. The second memoir is from a M. Heylus but its merit does not seem by any means equal to

that of M. de Vos, although the proceedings of the Utrecht society inform us that both were of equal merit in the opinions of the judges.

ART. XI.—*Over de Blyken, &c.*

Proofs furnished by History of the Divine Wisdom. Read before the Literary Society of the Hague. By M. Meerman, Lord of the Estates of Dalem and Vuren. 8vo. Hague. 1807.

This is also a successful prize essay.

"Divine Providence, far remote from all arbitrary views, has for his object to conduct those rational beings who people the earth, considered not less collectively than individually, by gratitude, submission, patience and virtue to an economy far more elevated than the present order of things."

Such is the thesis which M. Meerman endeavours to establish. He considers three successive epochs: the first extends from the creation of the world to Abraham; the second from Abraham to Jesus Christ, and the third is that of Christianity. When speaking of this last epoch; the author argues very forcibly, that independently of the predictions of the sacred writings, the preceding events of the world teach us to regard the æra of Christianity as that under which there will be an union of the posterity of the patriarchs with other nations, so as to produce thoughout the whole world, one religion and one people.

ART. XII.—*Sainclair, ou la Victime, &c.*

Sainclair, or the Victim of Arts and Sciences. By Madame de Genlis. 12mo. *pp.* 131. A Londres. Dulau. 1808.

A DELIGHTFUL little tale, told with great simplicity, and conveying an excellent moral in the most pleasing form. Sainclair, a young man possessed of real feeling and good sense, together with excellent talents, is thrown out of humour with the 'arts and sciences' by his residence in a family of provincial 'beaux esprits;' of whom the baron d'Elbach, his uncle and guardian, has distinguished himself

by treatises on the *thau* of the Egyptians, on the *aorasia* of the gods of paganism, on *nectar* and *ambrosia*, on the *statue of the gladiator*, and on the *monnoies bractéates* and *reines pédauques* of the middle ages; his aunt translates from the English and writes romances; their son *Ovid*, though christened with a view to *poetry*, is an enthusiastic pursuer of *botany*; and their daughter, *Clemence*, writes verses and composes sonatas. The latter is also designed to become the future wife of her cousin; but, while he with difficulty conceals his disgust at her immoderate devotion to the muses, she can only despise a man, so deaf to the voice of glory, that he has never even contributed a paper to the *Lady's Diary*, and at length decisively evinces her contempt for him by bestowing her hand on Versillac who has lately carried off the prize of poetry at the floral games.

The indignant Sainclair instantly quits Toulouse and hastens to Paris, where he resolves to look out for a wife and never to rest till he has found 'a young, gentle, amiable, and modest woman, without any shining talents, and consequently without any pretension *to glory*.' His friend Duval warns him of the difficulties he is likely to experience.—'We are arrived,' says he, 'at such a point of *perfectibility*, that every body at Paris has his share of reputation, more or less extensive; every woman is quoted with some peculiar eulogy, either in her own society, or in the quarter where she resides, or all over the town.' 'Nevertheless,' rejoins the humourist, 'I will marry only her of whom nobody speaks at all.'

Poor Sainclair sets out on this whimsical search under very unfavourable auspices, being first driven out from his lodgings in the Chaussée d'Antin by a young actor spouting Orestes, and when he thinks he has secured a quiet asylum at the house of a grave lawyer in the quarter of the Palais, being roused at midnight by a chemical *intonation*.

It soon becomes public that Sainclair is in quest of a wife; and female accomplishments are spread out on all sides, wherever he goes, to entrap him. He flies with horror from all these *repulsive attractions*, only to become a captive to the sweet excess of sensibility displayed by the fair Clotilda.

In this finished coquette, he persuades himself that he has at last found every thing that he requires. Somewhat startled by the disovery that she paints, and exposes her pictures at the public exhibition of the Louvre, his heart finds means to reconcile even this deviation from his proposed model with his sense of perfection: and thus, notwithstanding his resolution, he is on the point of falling a victim to the vanities which he abhors, when a lucky accident removes the mask; and the soft, ele-

gant, feeling Clotilda, appears before him in her natural colours of cold and hardened hypocrisy.

He now hears that the modest Albine, for whom he has scarcely been able, during the whole time of his connection with the coquette, to conceal a lurking preference, is free from an engagement in which he apprehended her to be involved. He instantly throws himself at her feet, and is referred to her father, who receives him as favourably as he can wish.

'But,' adds he, smiling, 'you pass for a very singular being; I hear that your wife must be without talents. Now I ought not to deceive you, Albine has many.' 'How?'—'Yes, Albine draws well, she has a fine voice, she sings delightfully, she has great execution on the piano forte, she is mistress of Italian and English, she loves literature and the arts; you see I do not dissemble; when one enters on such an engagement as this, there should be no concealments.' 'What! Albine possess all these accomplishments, and she would not talk of them!'—'She has cultivated them without pretensions; they are for her only simple recreations from more useful employments.' 'Ah! it is thus that they give to woman her most exalted charm; it is thus that, united with winning modesty, they embellish youth and beauty, and shed over the whole of life the most delicious enchantment!'

Thus the happy Sainclair becomes a convert; and, not long after, he and his wife are present at the damning of a new opera, the joint production of Versillac and Clemence, from which they had fondly expected to reap immortal glory.

ART. XIII.—*Le Siège de la Rochelle ou le Malheur et la Conscience.*

The Siege of La Rochelle, &c. By Madame de Genlis. 3 *Toms.* 12*mo.* Dulau. 1808.

THE prolific pen of Mad. de Genlis has never produced any thing more pathetic nor more highly wrought than the present performance; at least, than the first volume; for we are sorry to qualify our praise by complaining that the two last, notwithstanding the interest which forcibly leads us on to the conclusion, fall off considerably from the extraordinary merit of the commencement.

From the title, we feared that it was the authoress's intention to introduce us to another of those literary monsters with the tribe of which she has of late been so conversant under the name of historical romance; but we were most agreeably

disappointed to find that the siege of La Rochelle as recorded in history has nothing to do with the plan or ground work of the novel, and that all the characters are strictly and purely imaginary; indeed, any other siege might have answered Mad. de G.'s purpose quite as well; and in this instance we applaud her idea of introducing no more than the *name* of an historical event, which suffices to ascertain the period of her action, and to throw an air of truth over the invention, without disturbing our faith, or shocking our prejudices, by the misrepresentation of well known and established facts. If we have any objection to the present romance, therefore, on that score, it is only with regard to the title, which hangs out false colours, by giving a mere auxiliary event the air of being the main subject of the fable.

Mad. de Genlis was always an enthusiast; but we do not recollect any of her works which are so warmly coloured as the present by the enthusiasm of religion. In some respects, this may be carried too far; and, were we disposed to criticize in cold blood so animated a performance, we might be tempted to institute a comparison between some of the raptures of Clara, and those of Miss Louisa Cooke and other heroines of the Evangelical Magazine. Indeed, the Methodists of the present, and the Puritans of the last, age, present many striking points of resemblance to the idolatrous worshippers of the whore of Babylon whom they so piously abhor. But this is no place for such reflections; and, even admitting that Mad. de G. has been carried a little too far by the warmth of her imagination, still we do not envy the feelings of that man who can read through the present work without imbibing a great portion of the enthusiasm which inspired its writer.

The heroine of the romance, adorned with every female grace and virtue, and possessed of the most acute sensibility, falls by a very natural concurrence of circumstances under the suspicion of a most atrocious crime, the murder of the infant son of a man to whom she is about to be married. She was in fact, the only witness to the deed; and filial piety inspires her with the resolution of concealing her knowledge of the author and suffering in his stead: she communicates the truth to no human being except an old monk, the friend and guardian of her youth, under the sacred seal of confession; and he, (certainly by a refinement of religious morality) fortifies her exalted determination. She undergoes a trial, and is condemned upon the imperious evidence of facts. In the solitude of her dungeon she is visited by all the extacies of devotion, and learns to contemplate, almost with indifference, the bitter agony of a moment which is to conduct her to the joys of immortality.

'At four in the morning she took her prayer-book and prayed

till six. She then dressed herself in a long robe of white, and afterwards taking up her book again, resumed her attitude of supplication. At this moment father Arsenius entered her cell. This holy man expected to have found Clara pale, trembling, dejected, and he was struck with astonishment and admiration when he beheld her at the same time calm, animated, irradiated! 'Where am I?' he exclaimed: 'with what lustre does the divine Majesty illuminate this cell! Great God! thine omnipotence appears to me less admirable when it changes all of a sudden the face of empires, or when it suspends the laws of nature, than in thus clothing with fortitude and heroism, a young girl, the most feeble and timid of thy creatures! O Clara!' he continued, 'I have just visited in his last moments a man, an old warrior renowned among the brave by his valour and his high deeds, and I have not been able to dissipate his terrors; I have seen him tortured to his latest breath by the regrets of ambition and by the dread of eternity!—and you, my daughter, you, who have known only the sanctity of a cloister, you, who have sought in marriage only a virtuous protector and a faithful friend, you, whose innocence has never been tainted by human passions, you see nothing in death but a happy goal, the recompence of all the pains of life. Come, my daughter, and complete your union with the God, full of mercy and goodness, who calls you and is about to receive you in his bosom.' The communion was administered. It was then that she believed herself to be truly transported to heaven, and possessed of God himself! The purity of her ideas, the delicious calm of her soul, the ardour of her joy, her empassioned gratitude, all bore witness to her of that supernatural and celestial union; the universe no longer existed for her. It was no longer in the power of the masters of the earth, armed with sovereign authority, to trouble or intimidate this heart elevated above human nature by an all-powerful faith, by the most lofty hopes, by a feeling indefinable and sublime.—She no longer spoke; by the side of Father Arsenius she remained alone with God.'

There are few men who cannot conceive the enthusiasm here painted; the scene of the scaffold is equally congenial with the best and most noble feelings of our nature. The martyrdoms of the primitive church, abstracted from all the nonsense of the Romish legends, presented, doubtless, many similar scenes; we believe, indeed, that parallels may easily be found among the annals of the French revolution. The effect produced on a mind so prepared, by the unexpected pardon, is strictly just, and presents a very fine stroke of natural painting. We will venture to say that every reader who has followed Clara in imagination through the former stages of her sufferings, will participate with her in the consequences of the latter also.

'Arrived at the place in which the scaffold was erected, the car-

riage could with difficulty force a passage through the immense crowd already assembled. The guards made the people give way—the carriage stopped at the foot of the scaffold—the door was opened—Clara alighted: two guards offered to support her, she pushed them gently aside. She advanced with quick but firm steps to the scaffold; and there, looking back to see if her venerable confessor followed her, stopped for an instant to wait for him, and then ascended the stairs. Arrived at the top, she took off her veil: at this moment her beauty appeared so majestic that it struck all the spectators with astonishment and admiration. Clara held her crucifix firmly resting against her bosom, her eyes were raised to heaven, and in this attitude her charming countenance expressed all the purity of an angelic innocence, and all the fervour of an exalted piety. They contemplated her in silent suspense; surprize appeared to have petrified the multitude. After a moment's silence, Clara fell on her knees, crying with a loud voice, "I die innocent! My God, pardon the unknown author of the crime, open his heart to repentance! Forgive me my faults, and deign to accept with paternal goodness this voluntary sacrifice of my life!" At these words, a thousand voices were heard to cry and repeat with vehemence, "She is innocent! she is innocent!" Clara, seeing only God, desiring only death, looked back on Father Arsenius to receive his last blessing: at last she said, laying her head on the fatal block, "O my Creator! O my Father! I resign myself wholly to thee!"

'All shuddered when they beheld the uplifted axe in the air. At that instant, a man on horseback forced his way through the press, exclaiming, "Pardon! Pardon! His majesty proclaims pardon to the culprit!"

'At this unexpected event the loudest acclamations of joy resounded through the square, and along the quay. Father Arsenius thanked God—but Clara, fallen back from heaven to earth, could not support this revolution without the most painful emotion. "Alas!" she said, "I must then wait and suffer still!" In pronouncing these words, she endeavoured to rise; her strength abandoned her, and she fell senseless in the arms of father Arsenius. She descended without sense or knowledge the scaffold which she had mounted with so much courage. They bore her to her carriage, and the guards received orders to conduct her to a cloister destined to receive, by letters de cachet, such persons of her sex as were defiled by crimes, or dishonoured by a scandalous life.'

We cannot indulge ourselves in making any longer extracts, and will only add, that Clara's adventure in the Castle of Rosmal, equals any horror of Mrs. Radcliffe's pen. This novel, as well as 'Sainclair,' which we have already noticed, is translated, as we understand, by Mr. Dallas, the author of Percival, &c.

DIGEST OF LITERATURE FOR THE LAST FOUR MONTHS.

HISTORY.

Coxe's 'History of the House of Austria,' is the only book of history of any importance, that has come before us during the last four months, or indeed for a considerable time. It is a ponderous work, and is by no means entitled to the highest praise of history; nevertheless it has extensive claims to notice, from its being enriched with a quantity of original information, which Mr. Coxe has found means of procuring in the course of his travels, and which elucidate many points of character and policy which had hitherto been mistaken or obscure.—The 'History of Jamaica,' by Mr. Renny, would more properly have been denominated an *account* of that island, and have come under the head of travels, as it consists principally of observations made upon the climate, productions, inhabitants, &c. of that island, during a residence of some years. As such, it attains the praise of mediocrity. The history of the island, since its first discovery by Columbus, is also given in a few pages; but the annals of a colony, which necessarily moves like a satellite round the mother country, can neither be very diversified nor very important.

BIOGRAPHY.

The life of the celebrated painter, Morland, presents to our attention an instance of a man highly gifted by nature, but rendered, by an injudicious education, the dupe of vulgar profligacy and the victim of intemperance. It awakens our sympathy, by a display of fervid imagination, refined taste, and distinguished genius, debased by the indulgence of low company, till their unhappy possessor was sunk to a level with the meanest and most worthless of mankind. Mr. Dawe, the biographer of Morland, has executed his task with the strictest impartiality and regard for truth. And we think the public gratitude is due to those, who, by marking the aberrations of resplendent genius, erect beacons upon those rocks, upon which the most valuable endowments of nature have been frequently wrecked, and point out those sands that have so often swallowed up talents, whose early dawn had given promise of the brightest and most unclouded day.—We were glad to see the life of so pure a character as Washington published

in the accessible form of a modest octavo. The style of Mr. Ramsay, the author, is not less plain and unambitious. He also deserves the praise of having given a perspicuous narrative of the principal events in which Washington acted a distinguished part; but we wish he had made us more acquainted with the private character of that great patriot, which alone can completely familiarize us with eminent characters.—Fell's 'Memoirs of Fox' are professedly compiled from newspapers, magazines, and other publications of the day. It is executed with sufficient judiciousness.—Mr. Macdiarmid's 'Lives of British Statesmen' is a work that should be added to every gentleman's library. It contains the biography of the four following eminent characters, viz. Sir Thomas More, Lord Burleigh, the Earl of Strafford, and the Earl of Clarendon, and is written with great judgment and taste, so as to combine the interest of the political history of the times with that of the private biography of illustrious individuals.

POLITICS AND POLITICAL ECONOMY.

In his 'Essay on the Theory of Money and Exchange,' Mr. Smith has puzzled himself and his reader with some as idle fancies, the offspring of a confused imagination, as we ever remembered to have witnessed.—'Emancipation in Disguise,' or the 'True Crisis of the Colonies,' is a work which evinces the greatest possible good sense and moderation. The author remembers that justice and policy are never at variance; they are united by an indissoluble tie, and we wish that aught we could say would assist him in convincing the country at large of this momentous truth, whether it be in the case of the colonies, which are the subject of the treatise in question, of the sister kingdom, which has so much to complain of, or of the nations of Europe in general, which the attack on Copenhagen has so grievously outraged.'—In his answer to Spence and Cobbett, who have been endeavouring to prove by sophistical arguments, that commerce is not necessary for the prosperity of England, Mr. Mill has proved himself a close reasoner, and an able writer.—We were disappointed in Mr. Roscoe's publication 'on the Causes, Objects, and Consequences of the present War.' But it has for its end, to diffuse a spirit of peace, and if for that cause alone, would deserve our praise.—Mr. Baring also, in his 'Inquiry into the Causes and Consequences of the Orders in Council,' displays a consummate knowledge of the subject, and brings forward arguments which can hardly fail, we think, to carry home conviction to the minds of the most perverse.

PHILOSOPHY, MORAL, PHYSICAL, AND METAPHYSICAL.

Mr. Bridgman has given a translation of a 'paraphrase of an anon mous Greek writer (hitherto published under the name of Andronicus Rhodius) on the Nicomachean Ethics of Aristotle.' He has executed it with considerable ability, and the translation is as clear as the darkness of the subject would admit. But the paraphrast himself has thrown little light on the meaning of Aristotle. They are both equally obscure, and we wish Mr. B. had rather bestowed his labour on a new translation of the original work, with the addition, perhaps, of such parts of the paraphrase as really tend to illustrate the intricate meaning of the philosopher.—Dr. Murray's 'System of Chemistry,' is distinguished by a minute and profound attention to elementary principles. Its unnecessary diffuseness in some instances, and other minor errors, have been pointed out in our review of the work. But upon the whole, it will not disappoint those who expect from it an ample, luminous and well arranged view of all the facts connected with the science up to the eve of publication. For so imperfect is our knowledge of this branch of science, that even since that period, however little removed, some important truths have been brought to light.—We have a Supplement to the 'Practical Seamanship,' by Mr. Gower, who clearly demonstrates that the art of ship-building is susceptible of considerable improvements, and as the theories which he advances, have undergone the test of experiment, his work must be pronounced of considerable utility. The style is plain and unaffected; it evinces a mind capable of embodying mathematical truth in the most practical form, and is eminently adapted to promote the sciences of navigation and hydrography, which can never be sufficiently attended to in a maritime country like ours.

MEDICINE.

If, from his confined opportunities, we do not feel implicit confidence in all that Mr. Curtis has advanced in his 'Account of the Diseases of India,' yet that work may be safely recommended to such medical men as are called to that part of the world, where they generally feel themselves involved in much embarrassment, in consequence of so little being known, on general principles, of the morbid constitution of the East.—Mr. Lawrence's 'Treatise on Hernia' obtained the prize offered by the College of Surgeons in 1806. It is written in very elegant language, abounds in correct descriptions, and displays the judgment and learning of the author in a conspicuous point of view.—The authors of the 'Edinburgh Medical and Physical Dictionary,' must be denominated a set of book-makers,

who have produced a ponderous compilation, where the dross predominates in a great degree over the sterling ore, and where, of the little that is valuable, not a single line has been contributed by them.—The 'Treatise on Pulmonary Consumption,' by a Dr. Sanders, whose name now for the first time reaches our ears, is written with all the pertness of a conceited youngster. It is replete with extravagance and absurdity (we will not qualify those harsh expressions,) and (with the exception of some observations on fox-glove, which are subjoined) destitute of a single remark of value.—Mr. Ware's 'Remarks on Purulent Ophthalmy (commonly called the Egyptian Ophthalmy) are of course entitled to the same attention with every thing that proceeds from the pen of that eminent oculist.

VOYAGES AND TRAVELS.

In the years 1805 and 1806, Mr. Corry performed two voyages to the river Sierra Leone, from whence he made some excursions up the country, but not of sufficient extent to satisfy the thirst for information on that only part of the world which can now be said to be unknown, the interior of Africa. But his 'Observations on the Windward Coast of Africa,' may be read with pleasure, as an amusing book of travels, and, as far as they go, are not destitute of instruction.—Davis's 'More Subjects than One,' would not be suspected, from its title, to be a book of travels, did not the author proceed to explain that ambiguous denomination by, 'Cursory Views of various Objects, principally connected with France and the French People.' Dr. Davies is one of that numerous tribe of writers who have been deluded into a notion of imitating Sterne. That is, he caricatures that writer's peculiarities till nothing is left but a *caput mortuum* of absurdity, without possessing one tittle of his talent for making us either laugh or weep.—Dr. Buchanan was ordered by Lord Wellesley, when governor-general of India, to undertake a journey through the Mysore and other neighbouring territories, for the purpose of investigating the state of the agriculture, arts, commerce, religion, manners, antiquities, and history, natural and civil, of those countries. He seems to us to have executed his commission with ability. The splendid work, in which he has described his journey, contains a great variety of useful rather than entertaining matter of information, which will hardly amuse the general reader, but which will be highly important to the merchant and the statesman. This fault, if fault it be, is to be imputed to the nature of his orders, and not to the writer, whose great and sufficient praise it is, to hold the highest rank among travellers in point of practical usefulness and instruction.—Malkine's 'Scenery of South Wales,' is en-

titled to rank with our most interesting and valuable domestic tours.—'Letters from England,' professedly by a Spaniard, but, as is suspected, by Mr. Southey, are evidently the production of a man of talents. But as they are *not* what they profess, the letters of a Spaniard, they are a forgery, and we reprobate all literary forgeries.

POETRY.

As so few in any age, and more especially the present, deserve the appellation of poets, it will excite no surprize that Mr. Polwhele is not one of the number. He has some fancy, and a small store of poetical ideas. And if, in his three volumes of 'Poems,' some few rise above mediocrity, we are obliged to pronounce that much the greater part do not attain that character.—Mr. Howard, in his 'Translation of Ovid's Metamorphoses into blank verse,' shews himself possessed of poetical abilities, from which, if industriously cultivated and seasonably matured, much may be expected. His present, which is also his first work, is, of course, disfigured with many and glaring blemishes. Nor could that be expected from the undisciplined efforts of so young a writer, which was not accomplished by the assembled talents of Dryden, Addison, Pope, Rowe, Gay, Congreve, and Garth. But Mr. Howard's translation has many merits, all of which are unborrowed and its own, and which, we repeat, inspire us with the highest expectation from the author's future exertions.—In closely imitating the versification and style of narrative of Dryden, Mr. Bland has at once transfused into his two tales of Edwy and Elgiva, and sir Everard, many of that great poet's excellencies, and has displayed original powers of invention and expression, which we have rarely seen paralleled in the present degenerate age of poetry. This little work is but a prelude to more important labors, and though in treading the slippery paths of poetry, but few escape without a fall, from which it is impossible ever to rise, yet we do not hesitate to make the hazardous prediction, that Mr. Bland is one of the favoured few, for whom a large harvest of genuine reputation is in store.—The 'Poetical Remains of Henry Kirk White,' which is published by Mr. Southey along with a faithful, and impartial account of the author, contains every mark of superior genius. But the author, like another Chatterton, lately died, having only displayed to the world the dawn of his genius.—The Minstrel of Dr. Beattie, which, it will be recollected, was left unfinished, has been continued by an anonymous author, whom we consider to be rather superior than otherwise to his predecessor. This is no common praise. —Mr. Walter Scott, the author of that deservedly celebrated

poem, the 'Lay of the last Minstrel,' has gained no additional credit by his 'Marmion.' It is difficult to believe, what is nevertheless most indisputable, that a production of so great length, from the pen of a poet, who may fairly be styled the first of the age, should not only be defaced by so many faults—that might be excused,—but should possess so few passages that rise above mediocrity. The reader searches in vain through the pages of an immense quarto for any scintillations of that genius which animates the rest of that gentleman's compositions. But Mr. Scott has tasted the sweets of lucre, and it is grievous to see a writer of his talents sacrificing the desire of honest fame to the desire of gold.—When a gentleman has already condemned himself as a poet, by a Seatonian prize, it is not likely that he should retrieve his reputation by writing an epic poem on the same subject, particularly when that subject is 'Exodus.' This is the case with Mr. Hoyle, whose epic poem is not even so good as might have been made on that subject, however bad and ill calculated for the purpose; but it is exactly what might have been expected from the prize poems, odes to humanity, and other proofs of unpoetical talents which that gentleman has already laid before the public.

DRAMA.

Some years ago, the public taste and morals were corrupted by the importation of dramas without number from the sentimental and immoral school of Germany. Lord Holland, in his life of the celebrated Lope de Vega, excited in the public some curiosity about the Spanish stage, and it is to be feared that we may soon be inundated with translations from the dramatists of that country. An anonymous author has commenced his operations by presenting us with 'three Comedies translated from the Spanish.' The style and language of the translator are unexceptionable, but we do not approve of the manner in which he has executed his task. He has rendered the plays into prose, where they ought to have been, like the originals, in verse; and by a wish of modernizing his subjects, and rendering them more agreeable to the English taste, he has deprived them of the greatest of all dramatic merit, that of exhibiting a correct representation of the age, state of society, and manners of the country in which they were written. We are convinced that the Spanish drama will never succeed in this country.—Mr. Godwin has written a tragedy for the stage called 'Faulkener,' a tame and spiritless composition, and in every respect unworthy of his undisputed talents. The other ephemeral productions of this description, by which the Colmans, the Reynoldses, and the T. Dibdins of the day, endeavour to furnish a little variety of amusement to the depraved

taste of the public, we shall of course not lose time in enumerating.

MISCELLANEOUS.

Mr. Henry Siddons, the very worst of actors, has endeavoured to teach others to excel himself, by translating from the German, 'Practical Illustrations of Rhetorical Gesture and Action,' adapted to the English drama. Many parts of this work may be studied by players with effect. It is also of that light and general nature, which will entice and gratify a numerous class of readers, being on a popular subject, and neither two superficial nor too profound.—It cannot be denied that our great critic, Johnson, was sometimes unnecessarily severe, sometimes unjust through prejudice, while in other instances he shews an unworthy partiality, as in the simple circumstance of admitting Yalden, Watts, and Blackmore, into the rank of eminent English poets. Mr. Stockdale has taken courage to arm himself against this Goliah of literature, and if he has not unfrequently failed, in his 'Lectures on the truly eminent English Poets,' to disprove the acute arguments of his gigantic opponent, he has occasionally combated him with success, and has throughout displayed considerable ingenuity, and great liberality of sentiment.—Dr. Graham has revived the old controversy on the authenticity of the Poems of Ossian, and has combated Malcolm Laing, who, after Johnson, was the prince of infidels, with much skill, and, as it seems to us, with great success. He has certainly disposed us, after a most attentive investigation, to lean to the side of the believers.—Gunn's 'Inquiry into the Performance on the Harp in the Highlands of Scotland' is an ingenious and entertaining publication.—A selection of speeches of the most distinguished parliamentary orators has long been a desideratum. Never was there a more enlightened popular assembly, nor one that afforded more occasions for distinguished oratory, than the British senate. But we cannot congratulate Mr. Hazlett, who has attempted to supply this desideratum, on having made a judicious selection. He has revived the speeches of several obscure individuals who ought to have remained for ever in oblivion; though it must also be confessed that he has assembled together a larger portion of British eloquence than we ever before remember to have seen in a single collection.—We are obliged to Mr. Douce for his 'Illustrations of Shakespeare,' which is a very useful and entertaining work. The author is already well known by the very valuable incidental contributions which he has made towards the elucidation of our great dramatist, and no man is better qualified for the task of illustrating the manners, characters, modes of thinking, and peculiar customs and expressions of our forefathers.

In the steril department of 'Novels,' we have nothing to announce that is worth commenting upon, since the conclusion of our last volume. The light publications of the day have been as usual. Some very good pamphlets have appeared on the American question. Among the best are Medford's 'Oil without Vinegar;' 'The British Treaty, with an Appendix of State Papers' (published first in America), and 'Peace without Dishonour, War without Hope,' by an American farmer.

DIGEST OF POLITICS.

SINCE our last Appendix we cannot congratulate our readers on any favourable change in the general aspect of our affairs either abroad or at home. Abroad we have but one ally left in the person of the King of Sweden, whose resistance to the gigantic hostility of Russia and France, excites our sympathy from the comparative smallness of his force; but we should feel a much more lively interest in his fate, if, previous to engaging in such an unequal conflict, he had augmented his own popularity and breathed the ardour of enthusiasm into the native valour of his subjects, by restoring them to the blessing of a free constitution, of which they were deprived by the treacherous tyranny of his father. The present constitution of Sweden is despotic; and though we may lament the destruction of one species of despotism by a worse, yet our generous feelings are never so much kindled by the subversion of a system of tyranny and oppression, as of one of justice and of liberty. When slaves are conquered by slaves, a change of masters is the only change that is experienced; but, when freemen are subjugated by a tyrant the change from liberty to servitude is one in which the horror of the present is aggravated by the recollection of the past. When a man in prison is only removed from one cell to another, but little alteration can be made in the comparative comfort of his condition; but when he is transported from the light of the sun and the verdure of the earth where he might roam without restraint amid the beauties of creation, to a dungeon confined and dark, where he must breathe an unwholesome air, till aches and rheumatisms paralyze his limbs—the loss of liberty is worse than death.

The great despotism of France will probably ultimately swallow up all the smaller despotisms of the continent. This

we have little occasion to regret; nor can we consider the subversion of the majority of the continental governments in any other light than a just but signal retribution for the original iniquity of their selfish and ambitious interference in the affairs of France. The primary object of the confederated monarchies of Europe was to dismember France; and France has ultimately succeeded in erasing them from the list of independent nations. They have become the vassals of the state which they had conspired not only to conquer but to obliterate every vestige of her political independence. Such is the retributive justice of Providence! Such the moral government of G d! But, what will become of this great mass of despotism which France has established in Europe, which has broken in pieces the different structures of civil and ecclesiastical tyranny, which had been erected in the course of ages by the proud domination of kings, and the equally proud, but more crafty policy of popes and priests? Will this despotism remain entire and unchanged? or, after having performed its proper office in crushing thrones and overwhelming principalities and powers, will it terminate in a system of civil and religious liberty suited to the nature of man, and according with the precepts of Christianity? Our opinion is that the present colossal despotism of France will not be durable; that it will continue till it has performed its appointed work, and that then, though it seems erected on a basis of iron and pillars of brass, it will fall to pieces as if it were a structure of clay on a foundation of sand. We are to consider that the age of ignorance, and consequently the period most favourable to the establishment of religious and of civil tyranny is passed away; that man will not long submit to the wily scheme of policy which is supported only by cruelty and oppression; and that nothing but a free, humane, and enlightened system of government can hope for any length of duration, or for general acquiescence. Even in France itself, which seems at this moment the central abode of the most formidable tyranny that was ever witnessed in the world, a degree of knowledge is diffused that will not suffer the nation to be long enslaved. Though popular opinion is at present laid under a sort of inquisitorial restraint in that country, yet it will in some shape or other, make its way among the people, and even penetrate the councils of government, and the cabinet of the emperor. Though like an airy abstraction, this controuling power seems to possess no physical force, yet its strength resembles that of an invisible being, which tacitly and, imperceptibly but cogently and irresistibly acts on the mind and heart, on the volition and the sensibility of man. Knowledge is only another name for power; and in proportion as knowledge is diffused, the power of counteraction is increased to

tyranny and oppression. In the present state of increased civilization and social improvement, where the exertions of mind, considered generally, are so vigorous, and the communication of individual minds are so rapid and efficacious, the brute power of physical oppression (and what other power can tyranny boast?) must, ere no long interval elapse, yield to the well-conducted opposition of moral and intellectual man.

We believe the interior of France to be highly enlightened and in a state of rapidly increasing illumination, and that the prevailing opinions of the people are, as indeed they naturally must be, hostile to the dynasty of the Corsican. He may be feared, but he is not loved; his great and unparalleled triumphs over the weakness, the selfishness, the vice and ignorance of his enemies may cause him to be admired; but he has none of the magnanimous, the truly heroic, the generous qualities which impress reverence and conciliate esteem. His system of foreign conquest is well digested, long revolved, and never completely unfolded, even in any of its individual parts till it is ripe for execution; but his plan of civil government seems but ill-adapted to the people or the times. It would have been tolerated in a darker age, but it will not long endure the searching light of the present. The sole exclusive object of the usurper is to engross in his own person all the power and splendour of the state; to make the whole complex machinery turn on the pivot of his own arbitrary will; to be at once the sole legislative, judicial and executive authority, and at the same moment to exercise the incongruous offices of lawgiver, of judge, of general, of emperor, and pope. But the people of France are too wise not to know that the only legitimate end of government is the good of the people; and that nothing like that end can be reasonably expected to be pursued, where the people do not constitute at least an efficient portion of the government; where their voice is not heard and their power not felt. The sensation of civil and religious liberty, which has once vibrated through the heart of France may be repressed, but it will never be ultimately extinguished while the power of thought remains, and the press, though shackled with restrictions, can emit light enough to communicate one ray of truth, of virtue, and of liberty to the mind. THE TYRANT will live and flourish till he has done his appointed work, and exterminated the monsters that have been engendered in fifteen centuries of barbarism and darkness; but though he will be the instrument of *their* destruction, he will not long survive their fall. Let those who will write his epitaph; we are contented to prognosticate his doom.

To us the most important question is, are we likely to survive this subversion of governments, this overthrow of nations?

Is it at all probable that Bonaparte will ever lead his victorious legions into the streets of Westminster, and make the king of England as much his vassal as the king of Spain? Here let us pause; and ask, what is it which has hitherto principally saved this kingdom from his rapacious grasp? What is it which has preserved the fields of Britain free and inviolate from a foreign foe, while every other European nation has witnessed his march of ravage and of blood? Is it the narrow neck of ocean which separates this country from France? Is it the strength, great as it is, even of a thousand ships of war? No, it is not entirely, not exclusively this. But it is the spirit of liberty which makes the people of Britain differ from other people which France has overrun; and without the epidemic enthusiasm of which, spreading among our seamen, and inflaming the hearts of our officers, we should hardly have been more than equal to the enemy at Aboukir, Trafalgar, and Camperdown. It is this superior love of liberty, which is a sort of hereditary feeling in Englishmen that renders us most secure both by land and sea. This spirit it is the duty of the government not only to respect but to use every exertion to cherish and keep alive; for, if it fades and dies, the glory of Britain has perished; and her greatness is no more. The hulls of our fleet may be manned, and the ranks of our armies may be filled with persons of similar limbs and shape; but though similar they will not be the same. The difference will be vast indeed! It will be that difference which necessarily must exist between a freeman and a slave; between a piece of machinery and an animated mind; between the carcase of a man and a man with a rational soul. At this awful crisis the paramount duty of the government, as it values not only the happiness of the people, but the security of the empire, is by every possible means to kindle the enthusiasm of liberty among the people. The safety of the monarch himself is at this moment identified with the freedom of his people. In proportion as they are deprived of the blessing of a free constitution his crown is in danger from the open violence, or the secret machinations, of the enemy. At the head of a free people and surrounded by ministers, who will pursue no interest but the interest of the country, the sovereign of these realms may bid defiance to the menace of Bonaparte, and to the hostility of the united world. But, if the time should arrive when evil counsellors shall surround the throne, when, lurking behind the broad shield of royalty, they shall instil evil suggestions into the monarch's ear, if they shall be artful enough to make him believe that his glory consists in enlarging the sphere of the prerogative and in contracting the liberties of the subject, then our fears will

be alarmed; and we shall think that the ruin of the country is nigh.

Sorry are we to remark that we discern in the measures of the present ministers, nothing that tends either to exalt the character of the sovereign or to increase the good will of the people; to diminish the causes of discontent or to open one new source of national joy. We discern no patriotic propensity to reduce the public expenditure; to bring old defaulters to justice, or to adopt such restrictions as will prevent new. The bill for preventing the grant of reversions has been indeed past, but in a manner so modified and restrained as almost to defeat the intention of the authors, and certainly entirely to do away the impression that it is a free and gratuitous concession of the present ministry to the wishes of the people. It has been said that in this measure, the benevolent projects of the ministry were frustrated by a faction that lurks in ambush behind the throne; a faction which with the vigilance of Argus, is always prepared to counteract the progress of any measure that seems likely to invigorate the popular branch of the constitution. If this were the case, if ministers in truth only be puppets that are moved by secret wires, would it not have been more honourable in them to resign the nominal elevation of office rather than to retain it without honour to themselves and without benefit to their country? Hardly indeed did we expect *from them* this exertion of disinterested virtue; but we did hope that in this instance their vice would have come to the aid of their virtue; that their pride would have counteracted their selfishness; and that the lucre of office would have had less weight in their decision than the exasperated feelings of mortified vanity and insulted independence.

Among the measures most favourable to the liberties of the country, which have been passed during the present reign, may be reckoned those limitations in the service of the army which were effected by the last administration. The greatest danger to a free government is from a standing army; for, as lord Chatham observed, though the two houses of lords and commons be entrenched up to their ears in parchment, the sword may find its way to the very vitals of the constitution. In the present circumstances of Europe a larger standing army has become requisite than would have been endured in any former period of our history; and it appears to us that limited service is no bad expedient for reconciling such an army with the liberty of the subject and the safety of the constitution. By unlimited service the soldier is made a slave for life; he is placed in a state of hopeless exclusion from the civil privileges of his fellow citizens; instead of having any interest in common with them, his interest is converted into an opposite channel; and if their rights are attacked how can he be expected to vin-

dicate that of which he has no participation? But limited service identifies the military and the civil character of the individual, the duties and the interests of the soldier and the citizen. By abridging the period of a military life we necessarily increase the numbers of those who receive a military education; for, when the periods of limitation begin to operate, a constant succession will take place of citizens who are becoming soldiers and of soldiers who are constantly merging into their original character of citizens. The parents of youth will no longer consider the military life as a vortex of ruin from which the individual can never be redeemed; but as an interval of exertion, which he may quit at the expiration of his term. This wise provision, not only for the freedom but the morals of the people as well as for the happiness of the military, has been rendered totally inefficacious by the subsequent regulations of the present ministry.—The new militia bill of Lord Castlereagh seems to be more vexatious and oppressive without being in the least more likely to benefit the country than Mr. Windham's training bill. It is a species of French conscription; it has all the severity and none of the advantages.

In the conduct which ministers are pursuing towards Ireland, we discern nothing like a wise system of conciliation and reform. Grievances are suffered to accumulate, and no one cause of discontent is taken away. The rancour of former animosity remains, and instead of acting on some broad system of an enlightened philanthropy, which might reconcile jarring interests and contending claims, the old mode of governing Ireland by arming one faction against another, and by inflaming the spirit of political and religious animosity, is still pursued. The cry of *No Popery* is not yet hushed to rest, and, as long as they are paid for the godly task, numbers of bigots, fools, and knaves will never be wanting to raise the cry! We are friends, on the great principles of christian charity, which teaches us to love all men as brethren, to the measure of Catholic emancipation; but we do not anticipate such inexhaustibly copious benefits from its adoption as some of its advocates expect. We think that it will add much to our military resources, and much to our stock of ecclesiastical amity and peace. But if it did no more than remove only one reasonable pretext of discontent from a large and upright body of subjects in a crisis when all political and spiritual dissention is so much to be deprecated, still we should say that this would be a solid argument for the immediate accomplishment. We are no friends to half measures nor to feeble and temporizing politics; we think that they usually do mischief in the mass and good only in the detail. If we can pay a debt, it is our duty and our interest at once to discharge the whole; and not to liquidate it by minute instalments which are of little avail to

the creditor; which excite less satisfaction by what is received than ill humour and discontent by what is left unpaid. In cases of political concession we nourish dissention rather than concord in proportion as we keep importunity clamorous, and expectancy fretful by withholding what is right or not abolishing what is wrong. Give to the Catholic his due, his whole due and no more than his due; but give it him at once, instead of keeping the petitioner in suspence; and inciting him to vent his imprecations at your door. It does not become a wise and a powerful government to be generous by piecemeal. We do not wish to make the Catholic lord of the establishment; but we wish to unite both Catholic and Protestant in a league of amity against the foreign foe. 'I do most sincerely wish, said Bishop Berkeley in an excellent letter which he addressed to the Roman Catholic clergy of Ireland that 'there was no other contest between us, but who shall most completely practise the precepts of him by whose name we are called and whose disciples we all profess to be.' Will our ministers follow the suggestion of the good bishop, and leave the senseless contest about creeds and systems to be replaced by a more generous competition for the palm of virtue and beneficence? 'When,' says Bishop Berkeley, 'a leak is to be stopped, or a fire extinguished, do not all hands co-operate without distinction of sect or party? or, if I am fallen into a ditch, shall I not suffer a man to help me out, till I have first examined his creed? or, when I am sick, shall I refuse the physic because my physician doth or doth not believe the pope's supremacy?' In such an extremity of danger as the present, when it is necessary to summon the whole collective energies of the country into vigorous action against the common foe, shall we reject this man, or accept that, according to the degree of absurdity to which the respective persons ascend in the scale of religious speculation? If we admit a protestant because he prays according to a Calvinistic liturgy, why should we repel the Catholic, because he offers up his petitions to heaven according to the forms of the Popish mass? Whether a man count his beads or repeat his Athanasian creed, whether he eat a wafer at the communion, or a piece of wheaten bread, we do not believe that any difference in these solemnities has any tendency whatever to produce a difference in the ardour with which each will defend his common country, the place of his nativity, and the tomb of his fathers. In an age like the present shall we relapse into the barbarism of a darker period, and make the eccentricities of theological belief the symbol of enmity and the signal for war? Let us away with that hypocritical cant which places the essence of piety and virtue rather in the mummery of the creed than in the purity of the life.

But while we plead for the boon of emancipation to the

Catholics, let it not be supposed that they are exclusively oppressed; or that there are not several sects of protestants in the united kingdoms, who are bending under the pressure of political and ecclesiastical domination. There are numerous laws on the statute book which are still unrepealed; and which may be put in force any day in the week, which are as characteristically marked with a blood-thirsty and persecuting spirit as any laws which ever disgraced the most sanguinary and persecuting code. We understand that a petition will soon be presented to parliament for a repeal of some of these obnoxious acts; and though we have not much hope that it will be carried into effect, still we congratulate the country on the certainty that the subject will be discussed; and that there are many enlightened men in both houses of parliament who will spare no pains to banish the spirit and the practice of intolerance from this Christian realm. Many truths of the greatest moment and the most comprehensive interest, though they seem so clear as to be obvious to the dullest understanding, are yet found to be rejected even by more cultivated minds; and to be impeded in their progress by the most unaccountable opposition. This has often been the case even with many truths in philosophy and science, which seem little calculated to inflame malevolence or to provoke hostility; and which, though designed to promote only the good of man or to amuse the curiosity of harmless speculation have been encountered with all the bitterness of inveterate rancour and even personal resentment. It cannot therefore excite astonishment that political and religious truths, of which the opposite errors bring to their aid some of the strongest passions of our nature, should be resisted with the most implacable animosity, and should have gradually to wind their way to the common apprehension of mankind through a passage darkened with prejudices, sharpened with asperity, and beset with enemies. But, however adverse particular truths may be to the mass of received opinions, the public discussion always tends more or less to increase the number of their advocates, and to weaken the force of their opponents; to dispel the darkness by which they are hid, and to augment the light in which they may be seen. Though truth has a tardy step, yet, since the art of printing has facilitated the multiplication of books and given a sort of perpetuity in the operations of mind, it cannot be retrograde. IT WILL ADVANCE, and its velocity keeps increasing in proportion to the progress it has already made. Many religious truths, which were once so opposite to the reigning prejudices of mankind that they were esteemed the most pernicious errors, are now generally acknowledged, that it is wondered how the understanding of past ages could have

been so dull as not to recognize their validity at the first glance, or so bigoted as to have opposed any obstacle to their reception. The question of Catholic emancipation could hardly have been debated with safety fifty years ago; but it will probably appear surprising how it could ever have been made the subject of debate fifty years hence. TIME ALWAYS ULTIMATELY DOES HOMAGE TO THE ETERNITY OF TRUTH!!!

The Indictment Bill which was smuggled through the House of Commons, and which, at the moment we are writing this, has been twice read in the House of Lords, we cannot but regard as a most *ominous* feature in the character of the present administration. It portends designs very unfavourable to the personal liberty of the subject, and it seems a direct attack not only on the freedom from arbitrary arrest, which we have hitherto enjoyed, but on that sensation of security which is a necessary ingredient in all social and political enjoyment. As far as we understand the present bill, no man can be safe from the moment that it passes into a law. Every individual is liable to be torn from his family and his home, to answer for some unknown or imaginary offence, with which he may be charged by the malice of political or of personal hostility: and must either give bail at the discretion of the judge, or be thrown into prison. Is this congenial with the spirit of the English constitution? Is it not rather an approximation to the old government of France? Is it not like authorising '*lettres de cachet*,' to be issued at the desire of secret accusers, and insidious foes? Another feature in the present bill is, that a man may be *tried in his absence* for crimes which may have no other foundation than the malice of his accusers. Do we not discern in this instance, a striking departure from the good old principles of English jurisprudence? In short, whether we regard this bill in its nature or its tendencies, in the encouragement which it holds out to private informers, to personal foes, and political opponents, or in the deduction which it must make from the liberty, the security, and consequently the happiness of every Briton in the humble and the middle walks of life, the more we must regard it as a dangerous innovation on the laws and a formidable attack on the venerable fabric of the constitution. But when we connect the introduction of this bill, with other acts unfavourable to the liberty of the subject, or the welfare of the country, when we see that it makes part of a system which threatens the very existence of civil liberty, we are almost led to imagine that we are living in the *last days* of British glory, prosperity, and independance. This country has for many ages been the honoured assylum of CIVIL LIBERTY. That liberty which a corrupt, despotic, and vexatious system of jurispru-

dence had banished from the other regions of Europe, has in this been secured for ages in her original SAXON SHRINE. The common law of England, which, with the trial by jury, is of Saxon origin, surpasses the celebrated code of Justinian in the good sense which it displays, and in the barrier which it affords against any invasion of the private rights of individuals. But this beautiful system must be deformed in proportion as we increase the number of trials by *information*, in proportion as we extend the power of judges, and contract that of *grand* or of *petty juries*. The constitution has wisely placed, as Blackstone says,* 'this strong and double barrier of a presentment and a trial by jury, between the liberties of the people, and the prerogative of the crown.

'The liberties of England,' says the same high authority, 'cannot but subsist so long as this *palladium* remains sacred and inviolate; not only from all open attacks (which none will be so hardy as to make) but also from all *secret machinations which may sap and undermine it*; by introducing *new* and *arbitrary methods of trial*, by justices of the peace, commissioners of the revenue and courts of conscience. And however *convenient* these may appear at first (as doubtless all arbitrary powers well executed are the most *convenient*), yet let it be again remembered that delays and little inconveniences in the forms of justice, are the price that all free nations must pay for their liberty in more substantial matters; but *these inroads upon the sacred bulwarks of the nation are fundamentally opposite to the spirit of our constitution*; and that though begun in trifles, the precedent may gradually increase and spread to the utter disuse of juries in questions of the most momentous concern."

Some of these remarks are very applicable to the present indictment bill, the tendency of which is to multiply trials by *information*, which supersede the previous sanction of a grand jury; and, under the pretext of judicial or political *convenience*, we fear that it will be made the instrument of tyranny and oppression. Too much praise cannot be bestowed on the Lords Holland, Erskine, and Stanhope, for the able and spirited opposition with which they encountered this unconstitutional innovation on our ancient laws. If it should pass in the present session of parliament, we trust that petitions will be sent up from all parts of England for its repeal in the next. We cannot but deeply lament the extreme infatuation of the present ministers in bringing forward such a measure in the present crisis of our fate. This is surely not a fit time to increase the sum of publicdiscontent, or to make any deduction from that li-

* Vol. iv. p. 348, 12th edit.

berty which was purchased by the blood of our forefathers. If this country ever become a nation of slaves we shall prove an easy conquest to the enemy. In proportion to the degree of civil and religious liberty which they possess will be the resistance which Britons will make to a foreign foe. When the present ministers remark with how much facility Bonaparte has subverted the despotic governments of the continent, they can hardly be regarded in any other light than the pioneers of our most inveterate enemy, if they persist in a system which must extinguish the flame of freedom in the heart, and alienate the affections of Englishmen from the constitution.

We had intended again to have called the attention of our readers to the prosecution of Mr. Stone who has lately been deprived of his living, and reduced to indigence for defending what he believes, and what his adversaries have not disproved to be, SCRIPTURAL TRUTHS;—but our limits will not allow us to do justice to the subject; and we must defer the important discussion to another opportunity. At present we shall only remark that the prosecution appears to us to have originated in a spirit of ecclesiastical intolerance, which reflects no small degree of disgrace on those by whom it was contrived, on those by whom it was conducted, and even on the times in which we live.—We have long observed in the methodists of all denominations and in their numerous partizans both in church and state, a disposition to erect an inquisitorial tyranny in this kingdom and to support it by the most powerful arguments which persecution can supply. Indeed there is in that body a temper so contrary to the Christian, that we are persuaded that there is as much clemency in the heart of a tiger as in that of a methodist. Dr. Lawrence endeavoured at the trial to make the audience believe that this was not an *ecclesiastical prosecution;* we can however *prove* the contrary by arguments which to every candid mind will, we trust, be irresistibly convincing.

May 27th, 1808.

AN

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